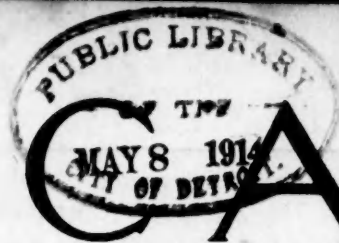


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CHRONICLE

Home News.—There is little or no change in the attitude of the people towards war. Neither the professional man nor the business man cares for it. Happily there is almost an entire absence of the jingoism which disgraced the nation during the period of our trouble with Spain. "Extras" and orators are few and far between and their effect is small. Somehow or other people feel that the present crisis is out of all proportion to the events which brought it on. Moreover, they are not entirely convinced of the logic of our position. As a consequence news of mediation was most welcome to them. They saw in it a possible means of an honorable settlement of a difficulty which, after all, should not be beyond the reach of diplomacy. It is to be hoped that our Government will strain every nerve to bring the mediation to a successful issue. War is a dreadful calamity. Those who give cause for it or inaugurate it without the greatest reason incur a responsibility great beyond reckoning. Should the present crisis become more acute it will precipitate us into a strife fruitful of intense sorrow and desolation. Our army authorities seem to realize this. Originally they estimated that 250,000 men could conquer Mexico within five years. Now they admit that 500,000 soldiers would be necessary for the task. The cost of such an undertaking would be enormous. A million dollars a day would scarcely cover expenses. This is appalling; but great as it is, it pales in significance before the still greater cost in human life and happiness. The war would be a holocaust to death and misery. Young, inexperienced men would be drafted into service by the thousands. Our regular army could not conquer Mexico. Its actual strength is 90,000 men, inclusive of the Philippine scouts.

Of this total, 65,000, including the coast artillery, are at home: the rest are in Hawaii, Panama, the Philippines and Porto Rico. Recruiting, therefore, would take place on a large scale, and though the new volunteer army bill makes this task easier than formerly, yet it by no means smooths away all difficulties. The new bill permits the President to call into service 200,000 men. It provides for the elimination of unworthy officers; authorizes the President, and not the Governors, to appoint volunteer officers, stipulating that preference shall be given to men who have had experience in the army, militia, as volunteers in the Spanish-American war, or in military schools. It also provides for the recruiting of regiments in the field from recruit depots, permits regular officers to pass without difficulty to places in the volunteer regiments, and provides substitutes for officers thus shifted. All this is distinctly good and has served to make people feel that the bungling which was common both in the Civil and the Spanish-American wars will not be repeated on a large scale. It has not, however, reconciled them to the thought of war.

The comments of the Latin American press on the Mexican crisis have become much more considerate since President Wilson accepted the offer of mediation made by the A. B. C. Governments. True, there is yet some hostility displayed towards us, but on the whole conditions have improved. The Bolivian papers are practically unanimous in condemning our policy. The principal papers of Paraguay seem suspicious of our motives and distrustful of our whole attitude. In fact the Paraguayans, both at home and abroad, are little inclined to put faith in us.

The Franco-Paraguayan Club of Paris called upon all South Americans resident in that city to convene for the

sake of recording a protest against the invasion of Mexico. The Argentine papers, on the other hand, now accredit our President with a desire to be fair. In the beginning they joined with the Brazilian press in condemning us. The change is due entirely to our Government's acceptance of mediation. Naturally the press of the three republics which lent themselves to a solution of the Mexican tangle will either be silent or favorable in their remarks. The United States has put its cause in the keeping of South America, and this shows trust in our sister republics and a desire to be conciliatory as far as our national honor will permit. So far we have little cause for complaint. The people to the south are thought to be passionately unfair to the Yankee, but on the whole they have shown as much self-restraint as we would have done under like provocation. In general their attitude towards us is not half as contemptuous as ours towards them. On the average they are a people of culture and good instincts, a fact which we have failed to appreciate, or, appreciating it, have neglected to direct our conduct thereby.

A new anti-trust bill with many admirable features has been made public. This bill takes the place of four measures introduced some time ago. It is a real

A New Anti-Trust Bill

"omnibus," full of details touching upon many points of industrial life. Two features of the measure will interest the people at large. The power of federal courts to issue injunctions is limited, and trial by jury is prescribed for those who are charged with indirect contempt of court. This latter item is to be regretted. The courts should be the guardians of their own dignity which needs quick and sure defence. Juries will often fail to give either kind. The original bills prohibited interlocking directorates of banks regardless of capitalization. The new measure exempts from this prohibition all banks capitalized at less than \$2,500,000. The holding company clause forbids to all corporations control of rival companies, in case such control might tend to the creation of a monopoly in any line of business. Corporations buying for investment purposes only are exempt from interference. A third section of the bill refers to railroads. These may assist in building feeder lines and may acquire and control branch or short lines which are not competitors. Interlocking directorates between railroads and corporations selling railroad supplies, and between banks and other financial institutions are prohibited. There is a clause in the measure which gives legal status under the law to labor unions and other "mutual" organizations not having capital stock and not conducted for profit. The unions are not satisfied with this provision. They desire a full exemption from all anti-trust laws, claiming that heretofore anti-trust laws have been interpreted by the courts in such a way that labor unions could be dissolved at any time.

Like all measures of this kind the new bill is open to misunderstanding on some important points. No doubt

these will be sharply defined before final passage through the Senate.

Austria.—The sickness of Emperor Franz Josef has for a considerable time held Austria and Germany in suspense. His condition was thought to be critical.

The Emperor Franz Josef

The danger seems now to have passed, but his health is delicate in the extreme. The Bourse has been fluctuating according to the various statements issued from the chamber of the sick monarch. It became somewhat normal when he was again able to receive visitors. International conditions are such at present that every least change is regarded with anxiety. There is not much danger, however, that the policy of government would in any wise be reversed by the heir to the Austrian throne. Whether he would be able as successfully to become a centre of unity for the many conflicting nationalities of the Double Monarchy as the present Emperor Franz Josef is another question. It may be said, however, that no serious difficulties are apprehended, and that no change will take place in the international relations of the Triple Alliance.

Canada.—Much to the joy of Canadian Catholics, Mgr. Begin, Archbishop of Quebec, has received official notice of the Pope's determination to raise him to the cardinalate

A New Cardinal

at the next consistory, May 25. The new cardinal was born at Levis, Quebec, January 10, 1840. He was educated at the Levis Model School, the College of St. Michel de Bellechasse, the little seminary at Quebec, and Laval University, where he took degree with honors, winning the Prince of Wales medal. Mgr. Begin followed theology at the Grand Seminary of Quebec and later attended the lectures of the Jesuits in the Gregorian University, Rome, in which city he was ordained in 1865. After receiving the degree of doctor of divinity from the Gregorian, he remained two years longer, to take a special course in ecclesiastical history and Oriental languages. From Rome he went to Innsbruck to continue his studies under the Jesuits. On his return to Canada he taught theology at Laval for six years. Later he directed the studies in the little seminary of Quebec and still later was principal of Laval Normal School. In 1888 Mgr. Begin was appointed Bishop of Chicoutimi. At the end of three years he became coadjutor to Cardinal Taschereau, with the title of Archbishop of Cyrene and was administrator of the archdiocese from 1894 to 1898. In April, 1898, he became Archbishop of Quebec and was invested with the pallium in January, 1899. Mgr. Begin is the second cardinal Canada has given to the Church. The first was his predecessor in the See of Quebec, Mgr. Taschereau. There are now five cardinals on the American continent; one in Brazil, three in the United States and one in Canada. This is eloquent testimony to the growing importance of the American Church. The Canadian people, irrespective of language and creed,

are rejoicing in Canada's honor. The press is particularly cordial in its comments. The new cardinal is to be congratulated not alone on his elevation, but also on the possession of gifts of mind and heart capable of eliciting such notice from the Holy Father and praise from his fellow countrymen.

China.—The amended constitution on which Yuan Shi-Kai and a special Assembly have been working since March was promulgated May 1. The document gives the

*Another
Constitution*

President great power. He can convoke and dissolve the Legislature, submit to it the budget and all other bills, refer back to Parliament for consideration measures already passed, and can even veto, with the consent of the Administrative Council, bills repassed by a three-fourths majority of the Legislature. Yuan will have complete control of the army and navy; it rests with him alone to make war and peace; he appoints and dismisses officials of all kinds. The office of premier has been abolished, and a new Cabinet has been chosen, Hsu Shih Chang, the some-time Vice-President of the Privy Council, being Secretary of State. Though to Western minds the new Chinese constitution smacks much more of an absolute monarchy or even a dictatorship than a republic, it is doubtless just the constitution China needs at present, and indicates what confidence the people have in Yuan's wisdom and ability. To unify, develop and pacify the country a strong hand is needed, and that the President possesses. His vigorous action seems to be putting an end to the terrorism that "White Wolf" has been causing during the past three months. The latter's successful depredations, moreover, have stimulated unrest in all the provinces and encouraged conspirators in Hankow and Shanghai against the President's Government. But the best men of China are with Yuan.

England.—The "Ulster Plot" has been the subject of debate and recrimination in both Houses of Parliament, each party laying the onus on the other. It appeared

*The Army
and the Plot*

that General Paget submitted questions and interpretations to his officers, for which he was unauthorized, but the Government's explanation of the army muddle was weak, partly owing to the reticence which the screening of the throne's interference demanded. A question asked by Mr. Ward concerning the aid given to the Ulster Volunteers by Lord Shaftesbury, an official member of Queen Mary's Court, was parried. The Queen is believed to have influenced the King in favor of the Ulsterites. Mr. Bonar Law twice accused Mr. Asquith of having stated what was false, and demanded a Commission of Enquiry into the "plot." Mr. Asquith invited a vote of censure instead, but this challenge was declined. The Labor members having proposed that the army should not be used against strikers, unless these were similarly armed, and that there should be an Enquiry into the use of the military in industrial disputes,

the discussion was allowed to drop, as the leaders of both parties grew alarmed at the possible consequences.

King George's visit to France was marked by enthusiastic demonstrations. Millions of French Republicans turned out to behold a veritable King, and shouted

*The King and the
French Entente*

Vive le Roi! vociferously when he saluted a pair of French flags which President Poincaré embraced after they had been admitted to the "Legion of Honor." The speeches at the banquets and receptions stressed the perfect understanding that continued between France and England since Edward VII initiated it ten years ago, and all present, including the American Ambassador, drunk to it in real champagne. The importance of the incident lay in the presence of Sir Edward Grey, the British Minister of Foreign Affairs, who thereby established a precedent. The ceremonies are regarded as the outward expression of an understanding, equivalent to an alliance, between France, England and Russia, as against Germany, Austria and Italy.

Mgr. Croke Robinson died at Brighton, April 17. Son of an Anglican Rector, distinguished as an athlete and scholar at Eton and Oxford, he resigned three curacies

*Notable Deaths
of the Week*

and large prospects to enter the Catholic Church at the age of 33. Ordained priest in 1875, he became Rector of Catholic College, Kensington, and since 1892 became the most widely sought for preacher and lecturer in England. The same week witnessed the death, at the Norwood Convent of the Faithful Virgin, of Mother St. George Purcell, the last of the band of Irish and English Sisters who served in the Crimea, 1854-6, and did much of the work for which Miss Nightingale generously acknowledged that the credit was undeservedly given to herself. Mother St. George afterwards established foundations in the West Indies, and was superioress of the Folkestone House for thirty years. Death also visited the Duke of Argyll, who besides being son-in-law of Queen Victoria, claimed direct descent from Fionn McCool (MacCamaothail or Campbell), and denounced Messrs. Redmond and Dillon as rather Normans than real Gaels like himself. He was a successful Governor of Canada, and wrote many able works, including one on America, and several plays and operas on ancient Gaelic subjects.

France.—As the elections held on April 26 returned but 351 of the 602 Deputies, a second ballot will be held on May 10. It is estimated that the Ministerial groups

*Election
Results*

lost ten seats and gained six. The new Chamber differs little in composition from the old. This seems to indicate that France is pretty well content with present conditions. The country apparently accepts the three-years period of military service, as Barthou, Klotz and Millerand, its promoters, were all elected. A large number of Caillaux Radicals rejected his party program

and substituted many articles of the Briandists. Persons rather than principles, however, seem to have been powerful in the recent elections.

Germany.—The three German aviators, Hans Berliner, his companion Nicolai, and the architect Alexander Haase, who had crossed the Russian boundary in a free balloon, have been condemned to six years' imprisonment, after being under arrest and police investigation for more than two months. They had made a record flight of 1863 miles, and their sporting spirit prevailed over their prudence. Though evidently aware of the threats of punishment issued by the Russian Government for similar transgressions, they recklessly disregarded all consequences and continued their flight as far as Kirgischansk, in the Ural Mountains. Considering the strained relations between Russia and Germany at the present moment their action was, to say the least, very foolhardy. The sentence, on the other hand, would in itself be excessive, but German papers express the opinion that the Russian authorities wished to make an example of the men to serve as a caution for future aviators. The accusation of espionage, at first urged against them, was apparently set aside by the court. The theory had been advanced that the aviators had crossed the Russian boundaries only to study the air currents. They would thus have prepared the way for a Zeppelin airship in case of war. The entire event, from the landing of the aviators to their condemnation, has called for an enormous allowance of printer's ink. Though of minor importance in itself, it has occurred at a most critical moment, when the sensitiveness of both parties is extremely acute. The case will probably be carried to a higher court. It is not likely, however, that the German Government will open any diplomatic negotiations with St. Petersburg. Such an action would be considered an unwarranted interference.

Ireland.—The smuggling of what was said to be some forty thousand rifles and an immense supply of ammunition, with the connivance of the local authorities, evoked from Mr. Asquith a declaration of stern determination to bring the guilty parties to book; but nothing has been done. The special correspondent of the *New York Times* found that the number of Orange Volunteers was grossly exaggerated, and that a large proportion were constrained by the influence or largesses of landlords and employers, and that not a few had Home Rule sympathies. The *New York Mail's* representative said the scheme of rebellion was planned and financed by Unionist peers and landlords, in order to divert attention from and prevent the consummation of Lloyd George's policies of land taxation. Col. Seely, who resigned the ministership of war on account of the army muddle, has just declared that Mr. Redmond at a word could raise 300,000 volunteers, who would overwhelm any force that Northeast Ulster could muster. Meantime, there is much

talk of conferences and compromises, but also that the Asquith suggestions have exhausted any special treatment the Orange section can claim.

Continued distress in the Connemara Islands and the callousness of the Congested Districts Board in regard to it have awakened much indignation. Among those who have described the harrowing details and written eloquent protests are Sir Roger Casement and Mrs. Green, widow of the English historian. The Local Government Board has been accused of subservience to English interests in its severe restrictions of the Irish cattle trade, contrary to English custom, on account of a few local outbreaks of disease, which have been charged to interested parties. A Dublin exhibition of housing conditions and local activities and industries, intended to remedy the results of parliamentary neglect and afford an object lesson in the methods of social betterment, has been inaugurated by the City Corporation, and is creating widespread interest.

Spain.—The Spaniards have less faith in statistics than some other people: they believe that there are things more important. Recently, however, they began to follow the modern trend. Some time since, General Ibañez de Ibero, the first Director-General of the Institute of Geography and Statistics, commenced the publication of a valuable review. This has grown much more important with time, and has gained patronage of the most scientific men of the country. The last issue sums up the results of a few years. It shows that the population of Spain, notwithstanding the drain of emigration, is steadily advancing by excess of births over deaths. At the present rate the population of the country will have doubled in 140 years. Emigration has, generally speaking, been steadily advancing, too. In eight years, from 1900 to 1908, Argentina got more than half a million Spanish emigrants; and Brazil 116,000.

It is not fecundity of race which thus sets Spain in such striking contrast with most civilized nations in the matter of births. It is above all religion. This holds still, and, what is more remarkable, holds publicly an extraordinary influence over the people. During last Holy Week the churches of Madrid were not large enough to receive the worshipers; and even politicians and their newspapers were almost silent. The royal family gave an example to the entire people. In the chapel of the royal palace—too small for the invited participants—the King, surrounded by the highest nobles, and in particular by the chief officers of the military orders, assisted at all the ceremonies—and these were singularly splendid. Surrounded by such pomp and circumstance, the King laid aside his sword, girded himself with a towel, and accompanied by the Queen, washed the feet of 24 mendicants. Then, in memory of the death of our Saviour, he pardoned eight prisoners condemned to death.

*Sport versus
Prudence*

*Home
Events*

The Birth Rate

*Northeast Ulster
and Home Rule*

TOPICS OF INTEREST

More Brave Men Needed

To the Editor of AMERICA:

Brave men are not wanting, but bravery without direction is almost useless. Leaders, when such arise, will find a ready army of brave men. If each of us should assert himself chaos such as Protestantism presents would be the result. Tell us what we shall do? "The most archaic map is more helpful than a general direction to turn to the left."

JOHN P. DOHERTY.

Scranton, Pa.

The article of last week, "A Call to Men," is very opportune. It is true that there are many brave Catholics in this country, but we should have more of them; more men of strong convictions, men willing to make sacrifices for principle. See the zeal of the bigots, and how they are uniting against us.

The leadership is not wanting. Every pastor of a parish is to some extent a leader of his people. As a rule, only a few magnanimous spirits cooperate with him. The most of them, however, are satisfied to look on and let things progress by a kind of force of gravitation, which the movement has acquired from others. Like the brook, "Men may come, and men may go," but things, they hope, will continue without their positive assistance and their apathy will not prove an obstacle.

For twelve years bishops, priests, men and women of the United States have been struggling to build up a great organization for the promotion and maintenance of Catholic interests: civil, social and religious. It has been named "The American Federation of Catholic Societies." National Conventions have been held in nearly every large city in the country. For this year Baltimore has been selected and the Convention will be under the patronage of His Eminence Cardinal Gibbons. A great amount of literature has been disseminated, describing the nature and the objects of the Federation by the organization itself, which publishes the *Bulletin* every month. The Catholic press has been very generous in advocating its firm establishment and continuance. Notwithstanding, there are many Catholics who have never heard of Federation, and there are even priests who have a very vague notion of its nature.

Under civil, social and religious interests there is a wide field open to Catholic activity, along non-partizan lines. These are divorce, Socialism, religion in the schools, antagonism between Capital and Labor, the protection of our working girls, and numerous other problems of almost equal importance.

Leadership is not absent. Some of the most eminent laymen of America, under the guidance of the hierarchy, are engaged in the movement. It has been advancing slowly, certainly and intelligently in the accomplishment of its purposes. Why is it that so many Catholics stand idly by watching it? Why are they so indifferent? Evidently there is a dearth of just that element of bravery to which "A Call to Men" points.

The vile papers which have multiplied lately to calumniate the Church, its priests and Sisters, could not flourish as they do, if the Catholic press were properly supported. Men of wealth should furnish the means to spread abroad Catholic literature, even gratuitously, where it is needed to supply an antidote.

Take the Jersey coast, as an instance, with its thousands of visitors. Suppose a refutation of these calumnies were distributed broadcast among the visitors. The public would soon be so well informed regarding the doctrines and practices of the Catholic Church as to despise the vulgar sheets, which thrive on sensationalism and indecency.

Some one may ask: "What has the Federation done during its twelve years of existence?" Among practical results can be mentioned the following: The repeal of the obnoxious marriage law in Cuba; the betterment of conditions in the Philippine Islands and Porto Rico; the appointment of Catholics on the Indian and Philippine commissions; permission to celebrate Mass in the navy yards, prisons and reform schools; the appointment of Catholic army and navy chaplains; the protection of Catholic Indian schools and Catholic Indian missions; the introduction of Catholic books into the public libraries; the defeat of the Bard amendment, affecting the rights of Catholic Indians; the acceptance of the Father Marquette statue by our Government; the protection of our Catholic Filipino students; the inauguration of a crusade against indecent and immoral literature, pictures, postcards, theatricals and advertisements. Recently it has been engaged in striving to have the postal authorities at Washington exclude from the mails the scurrilous press which is attacking the Church. Others have indeed done their part in these things, but Federation has always been at the forefront.

What we need, above all things, to-day is an enlightened laity, possessing correct ideas on modern problems; men so well informed that they are ever ready to defend by word and deed the doctrines of the Church; to stand on the public platform and uphold Catholic interests; to write a letter to the press, when it is necessary, refuting slanderous assertions. There is need of practical Catholics, who will demonstrate in their lives the truth of the doctrines they profess; men who love to attend Mass, men who receive the Sacraments, men who live lives consistently with the name they bear.

Yes, we need brave men and we need these brave men to be united, and to be above petty prejudices and jealousies, and to join the army of the Federation for their own good and the welfare of their neighbors. Too many Catholics have been inactive and afraid to advance their interests. The Federation offers them a magnificent opportunity to battle for the right, prudently and safely. It remains for all of them to take advantage of it, and thus help to spread Christ's Kingdom.

✠ JAMES A. McFAUL,
Bishop of Trenton.

A Masonic Allocution

AMERICA printed lately a secret letter of the "Guardians of Liberty" to the editors of the secret society papers in the United States protesting against Secretary of State Bryan's disregard of their impudent demand as to whether he had consulted with representatives of the Catholic Church on certain matters of state. We have since come into possession of another secret and this time a formally Masonic document: "Extracts from the Allocution of Hon. James D. Richardson, Sov. Grand Commander of the Supreme Council, 33° of the A. A. and A. A. S. S. R. of Freemasonry. Southern Jurisdiction, U. S. A. Washington, D. C., October, 1913." The first "Extract," which occupies half of the whole and is entitled "The Church of Rome," clearly indicates the militant hostility of the real manipulators of Masonry, in America as elsewhere, against the Catholic Church. It is also a sample of the defamatory methods by which they are persistently endeavoring to inflame their general membership and allied societies with the same hostility.

The occasion of the "Sovereign Grand Commander's" diatribe was an article in the *New York Messenger of the Sacred Heart* of October, by a member of AMERICA's staff, on the "Battle against Freemasonry," the general intention of the month; but Mr. Richardson is careful to withhold from his readers and hearers the name and place of publication, referring to it as "a leading paper of the Romish Church published in New England," while citing a portion of the *Messenger* leaflet. In this he is less honest than the notorious *Menace*, which published the leaflet in full, with place, date and title; and we may add that it had the result of considerably increasing the *Messenger's* large circulation, an illustration of the well-known fact that the attacks of bigotry often stimulate fair-minded readers in the search of the truth. The Masonic head took care to provide them with no such opportunity.

He was wise in his generation. He neither attempts to answer nor mentions the arguments in the *Messenger*, which prove that Masonry is not intended by its controlling heads as a benevolent and social society, but is an organization despotically governed, designed by secret and concerted action through every available channel, public and private, to supplant existing religion and government by an irreligious autocracy of its own, and for that end, to dethrone the supernatural from the minds and hearts of men, in America as well as elsewhere. He could not refute the proofs and statements, for they are based, every one, on the formal writings of the accepted authorities in American Masonry, and in each instance references were given. Instead, he presents a travesty of Catholic doctrines and purposes, and then incites his brethren all to unite in organized battle against the terrible spectre he has evolved.

Nor are they to battle alone. The Church's purpose, he

states, is "to make America Catholic"; in which he is right, for it is a part of the commission Christ gave His Apostles, but is therefore to be accomplished in the apostolic way, by peaceful persuasion and with its light of truth shining in the open, not by the dark and hidden burrowing of oath-bound cliques. To prevent this consummation and "in resistance to the [alleged] declaration of the present Pope Pius X in his efforts towards making America 'the first Catholic nation of the world,'" the Sovereign Commander sends forth this appeal:

We have the right to summon not only every Scottish Rite Mason, but every Protestant in religion, every true patriot and lover of his country, whether the subject of a monarchy or of a republic, and who places the Constitution, written or unwritten, and the laws of their country above and paramount to the dogmatic and sometimes cruel and bloody edicts and bulls of the Papacy, to resist to the uttermost the aggressiveness of the Roman Catholic Church.

Not a few of our brethren are personally acquainted with many Masons who are apparently ignorant of any anti-Catholic purposes in Masonry and indisposed to sympathize with such purposes; and in fact the majority of American Masons are in this condition, as may be gathered from the *American Freemason* writers who constantly reproach these "outer" Masons for their apathy. Such Catholics would do well to remember that Mr. Richardson is an important Masonic personage. He resigned the position of Congressman for Tennessee and a good prospect of the U. S. Senatorship to become Sovereign Commander of the Scottish Rite. His antecedents add prestige to his authority, which is absolute otherwise, for Mackey's approved "Encyclopedia of Masonry" says: "The Government of Grand Lodges is despotic, and their edicts must be respected and obeyed without examination"; and Mr. Richardson is the despot of the lodges, being head of the Scottish Rite jurisdiction which dominates them all. He sits in the chair of Albert Pike, "the greatest Mason of the century," and, by the way, he specifically endorses in this Allocution the anti-Catholic and anti-Christian blasphemies and calumnies of Pike's venomous reply to Leo XIII's condemnation, and, impliedly, Pike's "Morals and Dogmas of the Scottish Rite," which is a concrete illustration of Pope Leo's statement of Masonry's ultimate purpose:

The overthrow of the whole religious, political and social order based on Christian institutions, and the establishment of a new state of things according to their own ideas and based in its principles and laws on pure Naturalism.

Catholics not infrequently credit the stories often honestly told them by "outer" Masons, that American Masonry is Christian since Jews are not admitted to its high degrees, and that it has naught to do with Continental Masonry. Mr. Richardson is explicit on both questions. "Hebrews and Christians, Moslem and Parsee," he states, "all meet around her pacific altars," but "no atheist can be made a Mason." This latter is an example of the duplicity which Mackey and Pike inculcate. Apart from

the professedly atheistic action of the Grand Orient, with which his lodges' relations are "absolutely harmonious," his own constitutions exclude only "a stupid atheist"; and Pike, his exemplar, has explained that Masonic enlightenment obliterates stupidity and has formulated a pantheistic system into which any brand of atheism fits.

As to the Continental connection, AMERICA and the *Messenger* have shown that though in 1878 Anglo-American Masons repudiated the supreme Continental Council because it struck God, Christ, the Bible, even "The Grand Architect," and everything suggesting the supernatural, from its ritual, to-day the official American organ recognizes the Grand Orient of France as "the model for all the world," and this in full view of the religious persecutions it has engineered in France, Portugal and elsewhere. But Mr. Richardson is a still higher authority; his second "extract" opens with the words: "Our relations with all the Supreme Councils of the world are absolutely harmonious, with one exception, that of Spain." Neither the doings of Nathan in Italy, nor the machinations against religious liberty of the French and Portuguese atheistic Councils disturb their harmony; and neither do the like conduct and purposes of the lodges of Spain. No, the sole cause of Masonic discord is due to the Spanish Supreme Council establishing lodges of its own in the United States and Porto Rico, Mr. Richardson's territory. One might ask, if he claims exclusive jurisdiction here for his own Council because it was first in the field, why should he object to the Catholic Church "making America Catholic," since it was not only first in the field, but established its jurisdiction here before Freemasonry and Protestantism existed?

The last "extract" throws much light on Masonic activity. There was, in October, 1912, an *International Masonic Conference* in Washington, D. C., and in its name Mr. Richardson, "as Grand Commander," called on the present President and Secretary of State, and offered them the services of "Masons of our Rite everywhere" in forwarding their plans for international arbitration. The offer was accepted with "much pleasure" and "a suggestion was made that each of the Supreme Councils of our Rite take up this matter for itself and by affirmative action pledge its influence and that of its membership to their respective Governments in aid of this movement." The Grand Commander acted on the suggestion, and also had the Scottish Rite Supreme Council recommend the plan to their "sister Councils" throughout the world and secure their cooperation.

We have here a striking object lesson in Freemasonry's activities in national and international politics and the powerful influence it exerts. When, therefore, Mr. Richardson commands his "nearly one and a half million" Blue Lodge Masons and "nearly 200,000 of the Scottish Rite" to unite with all Protestant Americans "as one band of brothers against the avowed purposes of the Church of Rome," no Catholic can afford to ignore this organized and dangerous menace. M. KENNY, S.J.

Tenth Paris Diocesan Congress

The tenth diocesan Congress was held in Paris recently. Last year the subject discussed was The Parish and all the various forms of parochial life and duties. This year it was The Family, a vital subject, since the Christian conception of the family is constantly threatened by anti-Catholic school legislation, divorce and the ever increasing relaxation of morals.

The Congress was opened by the meeting of the *Associations catholiques de chefs de famille*. The development and activity of such associations are more than ever needed now to resist the recent lay defence laws and to protect the conscience of Catholic children against anti-religious schoolmasters. The Paris diocesan federation of such associations was founded only last year and consequently counts but twenty associations. Cardinal Amette therefore insisted upon the urgent necessity of working steadily in that line, and expressed the hope that the Paris federation would soon take first place among the various federations of the National Union of Catholic Fathers.

Three days were given to the study of various questions touching family life, as, for instance, how young men and girls should be prepared for marriage and instructed in their future duties. The divorce question was thoroughly treated by Senator de Las Cases, who showed the steady increase of divorces during the thirty years since the divorce law was passed. During the year 1912 alone there were not less than 14,579 divorces! Protests were raised against the admitting of divorced people into Catholic social circles and various practical resolutions, tending to arouse Catholic opinion against divorce, were passed. The birth rate question was also most seriously considered, as the Paris birth rate, especially in the richer quarters of the town, is one of the lowest of the large cities of Europe. The way in which parents understand and should understand their obligations in the education of their children, the preservation of the old Christian traditions and customs in family life, the servant problem and the duties of masters towards their servants, family reading, family recreation, and even modern fashions in women's dress, were all discussed during the Congress.

The mass meeting which according to the custom ends the Congress was held this year at the Salle Wagram, one of the largest public halls in Paris. As usual, the meeting was a success, and was attended by not less than seven thousand men belonging to all classes of society.

After having recited with the audience the Our Father and the Hail Mary, the Cardinal introduced the two orators of the evening, M. Souriac, president of the *Association catholique de la jeunesse française*, and M. Jean Guiraud, president of the *Union catholique des chefs de famille*.

M. Souriac insisted on the duty of parents to give the Church priests, to give her true and loyal soldiers in

their sons, whatever course of life they might choose. M. Guiraud showed that the crisis through which the French family is passing has no other cause than the loss of Christian principles and no other responsible authors but those who have spread false doctrines on man's origin and duties, and now pretend to transfer to the State the rights God has given to the father. Loud cheers showed that both orators had been thoroughly understood by the audience.

Cardinal Amette then summed up the lessons of the day by reminding the Catholic men present of their urgent duty in the struggle against the enemies of the Christian family. These enemies are anti-Christian manners and morals, and anti-Christian laws. To the former every Catholic father should oppose the force of good example; against the latter he should use every possible means of civic activity.

You will have to elect new legislators, added the Cardinal. I am not here taking part in politics. I do not pretend to dictate your votes. You are free citizens, free and responsible Christians. But, as God's minister and as the pastor of your souls, I call your attention to your duty and your responsibilities. In certain circles, among certain people, the vote is despised, as useless or inoperative. Do not listen to those people. The salvation of France, it is said, cannot come out of the ballot boxes. . . . That, I do not know; but, what I know is that if France is not to be saved by those who vote, it may very well be lost owing to those who do not vote, or cast bad votes. You shall then vote bearing in mind that you have three sacred objects to secure: religion, fatherland, family. *Pro aris et focis*, this is the motto I give you. When the altar has been once shaken the hearthstone does not hold long; and the ruin of both brings speedily the ruin of the whole country. Strive hard to have your altars respected, your hearthstones untouched, and this will be the best means to keep France's borders safe.

Loud cheers answered the Cardinal's last words. Then the whole audience sang the Credo and, after the Cardinal's benediction, the vast crowd dispersed. Every heart stirred with new courage for the coming struggles.

E. POTRON, S.J.

Liberty and License

"This many a day we have lost the proper terms for things, . . . therefore the republic is next door to ruin." (*Sallust, Catil. No. 52.*)

Sallust was a great prig. But this is no reason for despising the words he puts in M. Porcius Cato's mouth. Prigs are very often right in their judgments, their priggishness being rather of manner than of matter. Lucy Deane was a little prig; yet her principles regarding the conduct of children in their best clothes were absolutely correct. Tom Tulliver saw this clearly. Maggie could not gainsay it; so nothing was left her but to throw her priggish little cousin down in the mud. Perhaps, were Sallust still in the flesh, we should be the happier for having kicked him. As for his dictum, the more it is pondered, the more it is tested by experience, the clearer becomes its perfect truth. The miscalling of the car-

dinal things of society is a cause, or a sign, of social degeneracy. Perhaps it is both.

Sallust makes Cato specify two terms, the abuse of which had brought the republic low. "We call the bestowing of goods not our own, liberality, and audacity in evil, fortitude." These were two of Catiline's many vices, and the misnaming of them gave him his power. Had the Romans kept enough of the old virtue to call him a murderous brigand, he would not have become formidable. Catilines are not so common to-day; but there are other terms as dangerous to abuse as were liberality and fortitude when the Roman republic was hastening to its fall.

One of these is liberty, which has come to mean for many the absence of all restraint. If this be liberty, it is a thing impossible. The orator, as he boasts of it, is pressed down to earth by two or three tons' weight and drags shackles weighing about a hundred and fifty pounds. Should some potent spirit, pitying him as the bondsman of atmosphere and gravity, suddenly free him, he would burst like a shell, and his body would fly off in atoms into the depths of space. Wholesome restraint is a condition of our existence; and the higher and more complex our life, the more numerous are its restraints. The removal of atmospheric pressure and gravity would not destroy the matter of my body, but it would end abruptly that excellent piece of workmanship, my human compound of body and soul. Were I to take it into my head some afternoon to walk up and down the roadway in Fifth Avenue from Thirty-third Street to Thirty-fifth, I should find restraint awaiting me in the traffic policeman at the crossing of Thirty-fourth. Not so many years ago I could have walked there to my heart's content; yet no one will say that there is less liberty now than then. Liberty, therefore, is quite reconcilable with any number of restraints, if these do not impede us in our actions as rational human beings, as social human beings, as immortal human beings with a destiny beyond this world. If such restraints, as they often do, make these actions easier, not only are they reconcilable with liberty, they are also its protectors. The real foe of liberty is the absence of such restraint as would prevent the beast within us from dominating the rational man, and the tyranny, whether of the usurping individual or of the usurping multitude, of usurping capital or of usurping labor, of usurping imperialism or of usurping parochialism, of usurping militarism or of usurping anarchism, from enslaving the social man, and the lawlessness of materialism and infidelity from dethroning the supernatural man. Authority, legitimately constituted, moral, social, supernatural, is the very bulwark of liberty. Lawful authority does not violate my liberty in preventing me from walking among the vehicles on Fifth Avenue: when some one, usurping authority, forbids me to ride there in a taxicab under pain of having brickbats hurled at me, I feel my liberty is being outraged. A little reflection on these ideas will reveal one of the reasons why Christianity, so full of efficient restraints, is called by the

Apostle, "the freedom with which Christ has made us free."

A particular case of liberty is freedom of speech. If a man is free, his speech is free, but in precisely the same way. An English judge expressed from the bench lately his regret that in the course of the case he was trying had appeared more than once the common but altogether erroneous notion that there is for editors of newspapers a special largeness of utterance not enjoyed by other subjects of the realm. The foundation of the error is probably the widespread idea that speech has a freedom all its own. Speech has no special prerogative over any other external act. It is the faculty of manifesting to others the thoughts and judgments of the mind. What one may not do, one may not think of doing, and what one may not think, one may not say. This principle is of special importance in this country, in which the people, by their vote, designate the depositaries of public authority, approve or condemn their administration, establish or amend the constitution. In judging a suit for defamation the Roman tribunal of the Rota has just laid down that, as the people have that influence on the government of a republic, they have a right to know the characters of those who seek their suffrages. Hence one who publishes what would make one unfit for public office is not to be held a defamer; while in publishing the same of a private person, or in telling of a public person what has nothing to do with his public functions, one would become such. What is true of persons is also true of things. Every human work can be improved; and therefore constitutional amendments by constitutional means are always a legitimate subject of discussion. But the usurping of constitutional rights, the bringing about of changes by violence, the subversion of the constitution, the overthrow of society are very different things. To carry a banner with the device *Demolizione* through the streets is a crime: it is equally a crime to advocate social or political changes regarding which the destruction of the existing order is a necessary condition, or an inevitable effect.

We need neither Cato nor Sallust to tell us that to call license liberty, is to prepare the way to ruin. Let us call things by their right names and we shall do more than we think to maintain the Republic firmly on the foundations our fathers laid.

HENRY WOODS, S.J.

Anglicanism and Corporate Reunion

II—THE PAST.

In a previous paper an attempt has been made to sketch in brief the position of High Church Anglicans with particular reference to their desire for reunion with the Apostolic See. This desire is so clearly the natural fruit of the Oxford Movement that to the Catholic mind it immediately suggests the question, why corporate reunion at all, instead of prompt individual submission?

If the Anglican's greatest prejudices against Catholic doctrine are already removed; if he has learned to look towards Rome with respect and affection; if his own Church as a whole persistently rejects his position, and calls upon him to forsake his principles and join her in her headlong course towards religious indifferentism—why can he not see that Rome alone is the Father's house, and that he must arise and go?

To this very natural question the High Churchman of to-day opposes several arguments. To make his own submission would, first of all, be yielding to Rome the whole field in unconditional surrender, and for this he is not yet prepared. The bitter lessons by which his Church repeatedly teaches him her anti-Catholic nature may still be ignored so long as his own little circle affords him the encouragement of its confidence. Rome, he imagines, will one day understand him better than his own House of Bishops, and then she will yield and offer to meet him half-way. In the meantime he may not desert his post, leave his people shepherdless, set a demoralizing example, and deplete the ranks of those who, as he hopes, are gradually elevating a Protestant sect into a half-unconscious sympathy with Catholicism. He must leaven his whole Church with the desire for reunion before he can permit himself to rejoice in its fruition.

Of course, all of these objections rest upon a single false foundation. Could the Anglican once be brought to see that his priesthood, with all that he bases upon it, is a sheer delusion, he would also see at once that he has in Anglicanism no spiritual responsibilities to discharge, no sacred cause to uphold, no apostolic recognition to expect, but only a single soul to save from fatal error. But it is just this that he cannot see. The fancied validity of his orders—an assumption from the very first, and one which he has never succeeded in proving, whether theologically, historically, or by any other line of argument—this is the root fallacy that keeps him where he is.

The primary position which this assumption occupies in the Anglican's theological system is evident from the fact that it has actually determined the rise and course of the principal attempts at reunion which have been made in the past. "I cannot deny my orders," has ever been the final objection to following the principles of the Oxford Movement to the one true end whither they led Newman, Ward, Allies, Manning, and a thousand more; it has been the one persistent reason for the substitution of another and an artificial end, and for the perpetual hoping against all reason that this end might be attained.

It was under the inspiration of this idea—with its corollary, the "three-branch" theory of the Church—that in 1857 some members of the Church of England founded the Association for Promoting the Unity of Christendom. Its object was primarily to pray for the desired end, secondarily to bring Catholics and Anglicans into closer personal association and mutual sympathy. The Association rapidly grew in numbers, and it was not until many Catholics, mistaking both the nature and the extent

of its influence over the Established Church, had enrolled themselves among its members, that the Holy Office in 1864 was forced to interfere by forbidding such association to the children of the Church.

This blow to the Association, from which it never recovered, seems to have been the occasion of a rather extravagant manifestation of the desire for reunion. The narrative is of such a nature that explicit testimony of its truth, especially in all details, is now inaccessible, yet it is repeated as matter of common report by writers of more than sufficient authority to elevate it above the realm of rumor. An Anglican clergyman named Lee had, it appears, evolved the singular theory that if orders which were undoubtedly valid could somehow be engrafted on the English system, the resulting infusion of sacramental grace would spontaneously operate to draw its recipients towards the center of unity, while at the same time a priesthood would be provided which the Roman authorities in the event of reunion must acknowledge as valid. Acting upon this motive, Dr. Lee and two associates sought and received episcopal consecration, and formed themselves into a secret society, known as the Order of Corporate Reunion, for the private perpetuation of this sacrilege among those of the Anglican clergy who should seek it at their hands. In the nature of the case it is impossible to say how far this evil may have spread, and whether or not it is still in operation. Two, however, of the three founders of the society, Dr. Lee and Dr. Mossman, were received into the Church before their death.

The decision of Leo XIII against Anglican orders is still fresh in the memory of many who have perhaps forgotten that that decision marked another failure in the Anglican pursuit of corporate reunion. For it was at the instance of the English Church Union, headed by Viscount Halifax, that the Holy See consented to examine the evidence afresh, and to issue for the first time that formal decision which the petitioners so confidently hoped would prove an entire vindication of their claim. All the world knows that the issue was quite the reverse, and that the Anglicans thereupon ignored the decision which they themselves had invoked.

These several efforts for reunion on the part of Anglicans, as well as other advances which have been made from time to time, have all alike been characterized by unimpeachable good faith and incredible blindness. Probably each, in its failure, has borne down with it all the hopes of a few, whose enlightenment and conversion has been the happy result. But the many still look forward to newer and more favorable opportunities, in spite of the fact that no evidence of their approach is forthcoming.

W. H. McCLELLAN, S.J.

Our Lady of Pompeii

Do we think sufficiently of this, that devotion to our Blessed Lady is not a thing which, like the possession of a book or rosary, we have once for all final and complete?—*Faber.*

The Shrines of Mary shine out like jewels throughout the fair land of Italy, each with its separate characteristic. It is the Mother of Good Counsel who smiles down upon us in remote Genazzano; it is Our Lady of Perpetual Help whom we invoke in the old church of the Redemptorists on the Esquiline hill in Rome, and in our hours of temporal distress we kneel before the picture of the Mother of Divine Providence in the same city. There is a lengthy list of others as well, where spiritual graces and temporal favors are granted by Mary to those who invoke her with confidence, but it would seem to be especially at her shrine at Pompeii that she is the most lavish in her gifts.

It is not very far from the ruins of old Pompeii, that within the last twenty years or so, rather more perhaps, there has arisen a famous sanctuary which is visited by pilgrims from almost every quarter of the globe. It is, indeed, a case of "the old order changing giveth place to new," and it is eminently appropriate that the maiden who crushed the serpent beneath her foot should be honored in a spot where formerly paganism reigned supreme.

In common with a great many other important institutions its beginning was humble. Once upon a time—that is a suitable prelude, for although a solid fact, it reads like a fairy tale—a certain lawyer by name Bartolo Longo, came to what is now called the new Pompeii on business connected with the property of Contessa Fusco. He found that the inhabitants of the place were frankly pagan in their ideas and customs, and highly immoral in their lives, and being himself a devout Catholic, as well as a lawyer, the two are not incompatible, he resolved to do what he could to leaven this lump of iniquity. And his first step was a very practical one. He distributed amongst them a number of rosaries and taught them how to say their beads. Later on, having paved the way by inducing them to pray to her who is the refuge of sinners, he had a small chapel built in which in course of time Mass was daily offered. Then Contessa Fusco, hearing of Longo's Xavier-like efforts in her tenants' behalf, came to his assistance and acted as his fellow-laborer in the vineyard of souls. The Italian mind, however, is prone to believe evil, and so in order to avoid the calumnies spread by malicious tongues this pious couple judged it expedient that they should marry and by this means place their work for God's glory on a permanent footing. One day Bartolo went to Naples to find a picture of the Madonna suitable for placing above the altar in the newly-erected chapel. He searched for some time, until at last in an old curiosity shop, amongst odds and ends of miscellaneous articles, he discovered the painting which, to-day glittering with diamonds and surrounded by lights, gleams in the shrine of Our Lady of the Rosary at the new Pompeii.

It represents her with the Holy Child in her arms, and after the fashion of Sassoferrato's famous picture, she is bestowing the beads upon St. Catherine of Siena, who

kneels at her left hand, while the Infant Jesus presents them to St. Dominic on His right. The Virgin Mother is robed in red and blue. There is nothing at all artistic about the picture, and when the lawyer bought it, it was in a very defaced condition. It was cleaned and restored and placed over the altar, and not very long afterwards there arose a rumor that a miracle had taken place, a rumor which was in due course confirmed and authenticated. Other miracles occurred and all manner of graces and blessings were showered down upon those who prayed with humble faith before that badly painted representation of Christ and His Mother. A volume could easily be written on the detailed history of the new Pompeii. It is a history of strenuous efforts on the part of the pious lawyer and his wife, of consolation and of discouragement, of numerous failures and a vast amount of self-denying perseverance and the exercise of that faith which "moves mountains," and by whose means it became possible to overcome obstacles and difficulties of every description. And to-day, the new Pompeii, once a hotbed of vice and a forcing house for infidelity, is inhabited by zealous Catholics and devoted clients of Mary. The temporary chapel is now replaced by a magnificent church, enriched by votive offerings from every part of the world, and a large number of orphans and children abandoned by their parents are cared for and cherished in an orphanage founded by Contessa Fusco and her husband. There also exists a printing office, schools, where in addition to reading, writing, etc., various trades are taught, and a hotel for the accommodation of visitors and pilgrims, for formerly these were obliged to put up at the old Pompeii, a distance of a mile or two from the shrine. It would almost seem as though Mary preferred some of her titles to others, and that Our Lady of Pompeii stands very high in her list. From all parts of the world one hears of graces and cures vouchsafed to those who have made the Novena of Our Lady of the Rosary, and within the limits of my own personal experience I can speak of several marvels wrought through her intercession. Possibly, however, the most stupendous miracle in connection with this shrine lies in the fact that the means necessary for carrying on the various good works never seem to fail. Alms for this purpose flow in daily and annually, so that although the silence of the past broods over the old Pompeii, there is every hope that the new city will flourish and increase throughout generations to come.

The feast of Our Lady of Pompeii is celebrated in Italy on the eighth day of this month, in which our thoughts turn especially to Mary, and in Rome, in those churches where she is specially honored under that title, and where there is a picture of her or an altar erected to her, a solemn *supplicà* is recited at twelve o'clock at the conclusion of high Mass. On these occasions the churches are thronged with people, and even those who at other times are not particularly devout, make their appearance from motives of what the Italians call *interesse*.

Italy is preeminently the land of miracles *because* the people are animated by such a lively faith. When they pray they know that they will receive, while often we northern races only *hope* that what we ask may be granted to us. And that makes all the difference.

G. V. CHRISTMAS.

COMMUNICATIONS

Laymen's Retreats

To the Editor of AMERICA:

Mr. Woodlock's modest account of the work of the Laymen's League for Retreats and Social Studies has brought on a discussion which will not fail to be of benefit to the Retreat Movement. It is refreshing, also, to find so much zeal in Retreat work manifested in the different parts of the country. I do not believe, however, that any or all of his critics have made out a clear case against his position. The first paragraph of his original letter contains most of the debated matter, and to it some minor points may be added. Briefly, his position was (a) that in 1909 the first steps were taken by the Laymen's League in New York to organize the Retreat Movement in America; (b) that this movement had in view the establishment of a permanent House of Retreats exclusively for laymen; (c) that the record of this house would, in his opinion, match that of any other House of Retreats in its first five years; (d) that social activities have been initiated and carried out which have not been taken up by any other House.

Two of the propositions, (b) and (d), remain unchallenged. No correspondent has claimed that any other organization has established a permanent house for the purpose of giving retreats exclusively to laymen, as the League has done at Fort Wadsworth, S. I. Our School of Social Studies is likewise unique in the history of American retreat work. In this, its third year, there has been an average of sixty students in attendance at the class sessions; about 150 lectures on Socialism have been given to parish societies by twenty capable lecturers, and for next year we plan a course of study in methods of practical, constructive, social reform. The circulation of the *Live Issue*, the creation and continued existence of which is due almost wholly to the persistency of Father Shealy, is now over 80,000 weekly, and constantly growing.

Before taking up (a) and (c) we must have a clear understanding of terms. What is meant by "Retreat Movement"? To what have Leo XIII and Pius X given their special blessing? Retreats were made by laymen in France and Belgium hundreds of years before "retreats to laymen" had the meaning it has to-day. Do we mean the occasional withdrawal of the individual layman, or group of laymen, to a community house for spiritual consolation and refreshment? This has been done for centuries. Retreats of such character have been given at the novitiates of the Passionists and Jesuits since the foundation of these orders in America. Mr. Woodlock, himself, has made a Retreat annually for nearly twenty-five years, and I doubt if he has ever looked upon them as "the creation of an organized movement for laymen." Our meaning of the "Laymen's Retreat Movement" is that it is the organized effort of laymen working from a common centre, and the effort must be continual, progressive, and successful. It is in this sense alone that the present Holy Father would be known as the "Pope of Retreats for Laymen."

Father Plater, in his book "Retreats for the People," from which most of the figures in this letter are taken, tells us that such organized effort was begun in France for professional men in 1874, and that in 1881 Father Henry Watrigant began to give retreats to workingmen, the first House of Retreats being Chateau Blanc. The earliest date given by your correspondents

for America is 1903. Their search did not go back far enough. I find that Manresa at Keyser Island was bought as "a House of Retreats for gentlemen" in 1889, and that laymen have been welcomed there ever since. In 1891 a retreat was given to gentlemen, it having been announced beforehand in the weekly Catholic journals. That is, a public, organized, retreat. *The Messenger of the Sacred Heart* for July, 1896, page 604, contains an article headed "House of Retreats for Men" which sets forth at some length every standard argument why laymen should make retreats, and closes with a copy of a letter captioned "Apostolic Delegation, United States of America, Washington, D. C., May 23rd, 1896," from which I take:

I have learned of the House of Retreat which your Society has placed under your direction on Keyser Island. The advantages which are offered in the Retreat are evident to any observer, and I most earnestly hope that they will be appreciated and embraced by very many of both the clergy and laity.

This letter, which was addressed to Rev. A. M. McDonnell, S.J., is a glowing commendation of the Society's work of retreats, and contains the encouraging good wishes of the signer, "F. Card. Satolli, Pro-Del. Apost." When, therefore, it became advisable in 1909 to form a cohesive, working organization and choose a House of Retreats for Laymen, leaving Keyser Island as an exclusive place of retreat for the clergy, it was natural that "pending the discovery of a suitable place week-end Retreats were given at Keyser Island." They had been given there, and the new house was merely to broaden out the work by bringing the retreats closer to the laymen.

Now for (c), and here we must find out what is meant by "the first five years" of a House of Retreats. For fair comparison, those in which pioneer work is done should be chosen. The work must be *founded*, its traditions spread, and the task begun of making the retreat become an annual observance for Catholic laymen. France, Belgium, and Germany, are for these works practically one country, and spreading knowledge of the retreat work there is much more simple than it would be to arouse Missouri, for example, by a recital of what was being done in New York. Belgium had its retreat work nourished by that of France; Germany by that of France and Belgium; and as regards America, *the fair comparison is between the first house in France and the first house in America*. This without considering the difference in mode of life; agricultural versus industrial labor, the frequency of holiday and rest periods; all of which would affect the attendance. The first French house had 580 retreatants during the first two years; further figures are not available, but "the numbers rose steadily." The first Belgian house, Fayt, had 1,498 men during the first four years; there are no figures for the fifth year. In Germany, at Munster, 617 men attended during the first two years; no other figures given, although Viersen, which began three years later than Munster, makes a good showing from that time on. On page 289 of "Retreats for the People" we read that in two Jesuit houses in England there were 1,622 laymen retreatants in the four years 1908 to 1911 inclusive. On the continent there are many houses which were built after the movement had made great strides, and retreats were given to great numbers owing to the fact that many had already attended elsewhere. But these are not "first" houses in a country.

Now for Holland, the cause of which has been championed by Father Van Oeffel. Venlo is on the border of Germany; Eijsden on the border of Belgium; neither town is 100 miles from Brussels. Hence this densely populated region had for thirty years or more the benefit of the active retreat propaganda going on all around it before, in 1906, "fifty men left Maestricht for Xhovement, Liège," and "within a few months 900 more from various parts of Holland had followed their example"; the retreat house at Venlo was not opened until 1908. Is it fair to

say, therefore, that the showing of Holland, wonderful as it is, comes as the result of the "first five years' work" in the sense proposed by Mr. Woodlock? Or that the work of Mt. Manresa, with 2,414 retreatants in the first five years of a pioneer house, suffers by comparison with the records of Europe? Not at all. No more than if, for example, it is decided in 1930 to open a retreat house in Newark, N. J., and our New Jersey retreatants go there instead of coming to Staten Island. Will the New Jersey house, as such, be doing better work than the Staten Island one?

I do not believe, in view of the foregoing, that it is those interested in Mt. Manresa who will be obliged to "equal the record." We are not, however, restfully complacent. The work should be as consistently and vigorously developed in the United States as it has been abroad, and we would be glad to see our hope for 1914, that we will give thirty-five week-end retreats to 1,500 men, realized fully in every diocese in the country.

EDWARD A. McALLISTER.

Brooklyn, N. Y.

Young Men and Library Work

To the Editor of AMERICA:

Supplementing the article on "The Young Man and Library Work," published in your issue of April 18, will you kindly state that a list of library schools, giving full particulars as to terms, courses and requirements, may be obtained upon application from the Secretary of the American Library Association, 78 E. Washington Street, Chicago?

WM. STETSON MERRILL

Chicago.

Anti-Home Rule Ulstermen

To the Editor of AMERICA:

In your issue of April 18 was published a letter about "Anti-Home Rule Ulstermen" on which I wish to offer a few lines of comment. Mr. Macgillivray says: "The Prime Minister cannot force on Ulster any arrangement which Ulster dislikes unless he has behind him the opinion of the whole United Kingdom." But the present Home-Rule bill is *not* an arrangement that Ulster dislikes, since Ulster as a province has declared for Home Rule. "The fierce demand for redress of grievances no longer is heard, that is, in Ireland," he goes on, "and only the sentimental argument is left." The demand for Home Rule coming from five-sixths of the free voters of Ireland, I maintain, is as fierce, though in constitutional form, as any other demand for redress of grievances ever was. The absence of Home Rule is a grievance, a grievance more than three hundred years old, the beginning of which is steeped in deeds of blood and wanton cruelty too awful to recall. But this grievance takes what may be called its modern rise in the act of Union of 1801, shamefully purchased from a venal Irish Parliament and never lacking the protest, constitutional or otherwise, of the Irish people up to the present year of grace 1914. With regard to what is said about sentiment, it is not strange that a just cause, like a just man's prayer, should have some sentimental value besides its justice.

"There never has been," says your correspondent, "an Irish Nation or a united Ireland." Barring the malcontents in north-east Ulster, whose proportion is far exceeded by that of the Socialists in Germany and fails to equal the disaffected class in many communities, Ireland is united to-day. With regard to Mr. Macgillivray's Pictish colonists "from Northern Britain," those worthies must have left home to make room for the conqueror from Ireland who, in the sixth century, overthrew the Pictish dynasty in Scotland. As to Ireland's early peoples being "ever in a state of warfare," that state was gallantly emulated

by the Saxon kingdoms and by the Highland clans down to the time of the virtual extinction of these last at Culloden in 1745. The appearance of separate nationalities which your correspondent asserts still exist in Ireland is due to an infusion of foreigners who in the middle of the seventeenth century were transplanted to fill the lands forfeit to the Crown.

With regard to your correspondent's closing words, if he fears that after the fashion of Tone and Emmet there is an endeavor on foot to establish a hostile and independent Irish Republic, he cannot have read attentively the Home Rule Bill, which leaves to the Imperial Parliament more power over Ireland than that of the Federal Government of the United States over the States of the Union. I beg leave to add in closing that I am an American of English ancestry.

T. B. CHETWOOD.

The Index

To the Editor of AMERICA:

The attack upon the Congregation of the Index to which you refer, editorially, in your issue of April 11, was, as you may know (but some of your readers may not), made in the English penny weekly *Everyman* and was occasioned by the condemnation of Maeterlinck's works. This assault was such as to arouse some remonstrance from Catholic readers: enough so that the editor saw fit to print a "Postscript" in which he disclaimed all intention of making any attack upon the Church. However, he succeeded in making matters worse rather than better, for he went entirely out of his way to insult the intelligence of his readers by saying that Catholics "are seldom allowed to see a copy of the Index, as they are seldom permitted to see a copy of the Gospels." The "representative list" of books upon the Index, is surely representative of the most objectionable books in literature: every true Catholic will be perfectly willing to do without them.

A. K. GIBSON.

Grand Rapids, Mich.

Moving to Rome

To the Editor of AMERICA:

The small coterie of Anglican clergymen who form the inner circle of the "Catholic" party view with alarm the constant stream of their own people who, somehow or other, prefer to become just plain Catholics. A veteran of the party, the Rev. G. Bayfield Roberts, has lately produced a tract "Moving to Rome," wherein he sets out to analyze the motives for the Romeward movement. The fact that this movement exists is recognized by all parties in the English Establishment: by some its existence is deplored, whilst others hail it with delight. Mr. Roberts declares "temperament" to be the primary cause why so many men and women, brought up in the principles of the "Providentially guided genius of the National English Church," voluntarily or involuntarily abandon that Church; and this temperament he subdivides into "artistic" and "dependent." He suggests that the "emotional temperament finds it hard to worship God amid poverty of surroundings." As a matter of fact, the ritualistic churches of the Anglican body are generally far more magnificent than the Catholic churches, save a very few; and in addition the Catholic Church has always the poor with it. The "dependent temperament" equally is an unsatisfactory reason why persons of good-will join the Church. Nor would a careful scrutiny of the majority of converts from Anglicanism show that these were conspicuous for the "dependent temperament." They are, as a rule, men and women of independent character and will, who have had to go into the principles of the Catholic religion *ab initio*, and have had to choose between a pseudo-Catholicism and the true; and the choosing has not always been easy.

Mr. Roberts has brought out another pamphlet which he candidly calls "The Church of England: a City of Confusion. Our separated brethren cannot complain if we adopt their own phraseology! The writer has this to say of the "Providentially guided. . . . National English Church":

Is it not time that we abandoned this City of Confusion, situated in a corner of the earth, and become a citizen of that City which is indeed set on a hill, loftier than any other; a City which is at unity with itself; the symbol and centre of unity.

There is surely but one answer to Mr. Roberts' question!

H. C. WATTS,

Caldey Convert.

The Society of St. Jerome

To the Editor of AMERICA:

The item in "Notes and Comments," in the issue of April 18, about the Society of St. Jerome hardly says enough in praise of it. I have known *La Società di San Girolamo* for the past seven or eight years, and its publications of the Gospels and the New Testament in Italian are to be highly commended. I have before me a copy of the Gospels and Acts, bound in cloth, beautifully and clearly printed, containing the text, notes and index, and a tabulated statement of the Epistles and Gospels for the entire year, according to both the Roman and Ambrosian rites, which sells in Italy for eight cents (40 *centesimi*) and here in New York for fifteen cents. There is a paper-bound edition which I am told sells for five cents (25 *centesimi*). The Society has its headquarters at Rome, but it has its selling agencies in nearly all the large cities of Italy.

ANDREW J. SHIPMAN.

New York.

Where Are Our American Authors?

To the Editor of AMERICA:

While reading the excellent book reviews in your paper, I have often been struck by the paucity of works credited to American Catholic authors. Most of the Catholic books that are published in this country seem to be produced by a prolific little circle of British authors. Yet there must be considerable literary ability lying idle in this country, now that the "Catholic Encyclopedia" has been brought to a successful conclusion and its 559 American contributors are resting on their laurels. Isn't it high time we began to produce in this country an American Catholic literature?

J. P. C.

New York.

Present-Day "Thought"

To the Editor of AMERICA:

The following gem of thought appeared in *Everyman* for April 3 in an article on "The German Professor"—apropos of nothing in particular:

We read of universities in the Middle Ages with 20,000 students (Prague), but we rarely find mention of an individual professor. For as long as faith, vassalage and service—the unquestioned submission to constituted authority, spiritual and temporal—formed the basis of the conduct of life, no independent quest after scientific truth could possibly obtain unfettered play. Who does not recall in this connection the immortal words of Galileo: "*E pur si muove!*"

This is an example of a present-day manner of writing, altogether too prevalent. Faith, vassalage and service, submission to constituted authority—from all these things we are "emancipated."

A. K. G.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Mine War

War, bloody and merciless, has been waged in the mining district of Colorado, controlled to a great extent by the Rockefeller interests. State troops and hired guards not only shot down strong men, but also ignited tents in which families were sheltered, causing wanton destruction of the lives of women and children. True, the miners are not wholly free from blame. They had committed inexcusable outrages; but nothing justifies the brutality of the troops and guards. Their actions, done in the name of law, are law's greatest enemies. In this case they won universal sympathy for the miners.

Unions throughout the country send arms "to defend citizens against Rockefeller gunmen" and money "for the purchase of weapons in defence of the homes, wives and children of fellow citizens." The State, they said, furnished no protection and the workers were forced to defend themselves against murderous assassins. This is a dreadful indictment. But it is no more dreadful than many of the conditions which precipitated the trouble. The miners lived on the company's land, in the company's houses, bought their goods from the company's stores and in some cases drank liquor in saloons controlled by the company. The miners met the company at every turn under most unfavorable circumstances.

To add to the difficulty, this situation was dominated in part by a young man of no experience living at a great distance from the laborers and depending for information upon men hired to advance his interests.

He admitted quite frankly, that he had not been in Colorado for ten years, that he had not attended a directors' meeting in that length of time, that he did not know the wages paid the Colorado miners, or the rent charged them in the company's houses, or whether they could ever acquire a title to their own homes, or what profit the company made out of the stores, or whether it had bought any guns and ammunition. He had not personally talked to any miners, and their condition, so far as

he knew, had never been the subject of correspondence between himself and the officers of the company.—*The Survey*.

All this was bad enough. It was made worse by the injection of Socialism and radicalism which have hopelessly confused the issue. The miners are of countless foreign nationalities and easily misled by reckless agitators, whose footprints everywhere are red with human blood. The miners' unions have, to a great extent, fallen under the baneful influence of Socialism, which abuses every opportunity that might be turned to labor's advantage in order to promote its political purposes and to foment revolution. Operators who will not acknowledge a revolutionary union can not be blamed, nor can those who are most concerned for the welfare of the workers give it the support they are so anxious to offer to every form of genuine unionism founded and propagated according to Christian principles. Our sympathy goes out to the mine workers, but we can not countenance the methods taught them by radicalism. Here, as in the West Virginia strike, the American Federation of Labor is decidedly to blame in its weak, compliant attitude. It does not sufficiently discriminate between clean labor methods and radicalism, provided it considers the final end in view just. Thus the I. W. W. agitator Tresca was not only tolerated, but was invited to arouse the Italian miners in the West Virginia strike. Socialist revolutionists, such as Moyer, received unqualified recognition. We have a right to look for higher principles from our greatest labor organization if Catholics are to give it their unconditional support. Among the miners in particular there is dire need of clean labor unions free from the infection and control of Socialism. Such unions we can and should promote with all our strength. The Church holds firm to the principle of labor organization.

United Catholic Charities

The 800,000 Catholics who assisted at Mass, in the archdiocese of New York, on April 26, heard read the annual report of its United Catholic Charities. During the past year the organization received \$83,500 by bequests, donations, membership fees, and so on, and disbursed among the Church's various charities \$26,500. It is worthy of note that every dollar of the latter sum was actually used for relief work. The members of the organization receive no salaries for the time and labor they devote to the cause.* Unlike most non-Catholic charitable organizations, the outlay for officials' wages is practically nothing.

A novel way of getting all the Catholics of a community interested in the Church's charitable work is now being tried in New York. "The Shepherd King," a drama which, needless to say, is on the "white list," has been presented during the past week at the Garden Theatre for the benefit of the Catholic charities of the archdiocese and will continue during the coming week. In order to secure a large attendance each evening all the parishes

and Catholic organizations in the archdiocese accepted a certain number of tickets, and were assigned a special "night" on which they were to see that all seats were filled. The Federation of German Societies, for instance, bought the house outright for one performance and the city's public school teachers that are Catholics undertook to dispose of 4,000 tickets. Since union and concentration is the order of the day in relief work as well as in other activities, a knowledge of what is being done by the United Catholic Charities of New York to perfect their organization and to arouse generous and enthusiastic interest in the work, will doubtless be of service to the Catholics of other cities in the country.

The Oklahoma Novelty

The West is a land of novelties. Men are young in spirit there: they are venturesome, too, and love to inaugurate new schemes. Scarcely any sphere of life is untouched by fads and fancies. There are referendums and recalls and sex hygiene, and a host of other things wonderful to the ears and eyes of inhabitants of the sluggish East.

The whole West is quite marvellous in this respect; but Oklahoma outmarvels the marvellous. Within her territory a new scheme of education is about to be tried. Children are to attend classes the year through: spring, summer, autumn, winter. Perhaps that is not so strange. But it is only an unimportant fraction of the program. Not so, however, the next part. There is to be a twenty-four-hour-a-day school. Under this plan "all home duties, culture and social work, home study, labor, punctuality, attention to health and participation in organized play," are to get credits which will count on the school records. The whole scale of credits has not come to hand. We await it with interest. No doubt, it will help us to decide the superior educational value of one soap over another; and we shall learn, too, how much more humanistic paste is than tooth-powder. But these are bagatelles. There are higher cultural and social functions than these. Reading magazines, practising on the piano, singing glees, attendance at club meetings, and performance of Boy Scout work, all are more lofty and educational. A girl may earn fifty points a month for club work; a boy, fifty for Boy Scout work.

Here is the point of our difficulty. Schools are founded to help the home and the State. They are the complement of the former, the support of the latter. Their function is to educate for the home and citizenship. By their very nature they are bound to labor for the preservation and elevation of family life. No item of their program, no act of their teachers should make for the lessening of family ties, the disintegration of home life. That were a crime. Disintegrated homes mean a ruined nation. On the family the nation is built. The family is not only the unit of society, it is also the chief place wherein are acquired the virtues that our

country needs. The hearthstone, not the club and camp, is the place for the boy and girl. Such is nature's lesson, and nature is a stern mistress to those who refuse to learn from her. She ruined one nation which treated its children as some Oklahoma cities would treat theirs.

Children should not be officially enticed from home, forced from home by educators. The away-from-home movement gets impetus enough from motion-picture theatres, dance halls, and saloons. What is needed is a force to keep our boys and girls under the influence of their parents. This is the function of the school. The contrary action is unlawful, and not only dangerous to family and State from a moral standpoint, but ruinous also to the children from an intellectual standpoint. Whatsoever name this new theory bears, it is not worthy of a school system. Oklahoma has no reason to boast of it. May she keep silent about it, for fear some faddist may foist it upon our schools, and thus crowd our juvenile courts and reformatories to their utmost capacity! Silence, Oklahoma; or better still, a new school system in some of your cities!

"The Girl of To-day"

One of our "popular" novelists has recently been pleading for the "humanization of the woman" in our fiction, and for the "removal of the veil of illusion from women and an analysis of them as frank as that accorded to men." Then as an object lesson in the application of his theory, he has just written a novel about "a girl of the present day," who is described as "in revolt, adventurous, eager, and unafraid; without standards or home ties; with a passion to explore, but not to experience, and a curiosity fed by the zest of life." If the portrait he paints were a true likeness of the average American middle-class girl of to-day, the picture would be as alarming as it is disgusting.

Unquestionably, the passion for the so-called "humanization" of woman—"animalization" would be a better word—which has seized many modern authors is ruthlessly expelling from fiction the pure-hearted woman. The present-day "heroine" has lost, as a rule, all charm and delicacy, blushes but seldom, and is thoroughly emancipated from "standards." The drift of the age is, of course, largely responsible for this condition of things, and enables these novels to enjoy a wide vogue. The feminist movement, the "repeal of reticence," immodest fashions, shameless plays, and in particular the indecent dances that "everybody is dancing," morning, noon and night, and during meals especially, are without question making it much harder for "the girl of to-day" to be modest and lady-like, and to keep good and pure, than it was for the girls of thirty years ago.

Notwithstanding the testimony of the sensational novelist, and the "humanized" women which he offers as true likenesses of modern girls, there are in this country to-day thousands and thousands of Catholic maidens who

bear no resemblance whatever to the wanton moths these novelists describe, but who from childhood have chosen as their pattern of modesty and guardian of purity the stainless Mother of God Himself. They are confident that with Mary as their shield and guide, even "the girl of to-day" can shun temptation, keep her soul white, and gain Heaven at last.

"Rioting" Students

When the freshmen or sophomores of an American college hold their annual dinner, the enjoyment of the feast, for some mysterious reason, is wonderfully heightened, if a few disheveled captives from the ranks of the hostile first or second year class, as the case may be, are tied to chairs and forced to gaze hungrily on the merry banqueters. An added zest is of course given the meal, if the dining room is unexpectedly invaded by the foe. To make the evening one of perfect bliss, however, a little rioting in the streets is needed, a certain amount of furniture and crockery should be broken, the police must be called in, and several fines must be imposed in a neighboring night court for disorderly conduct. A class dinner that ends thus is pronounced by its participants an unqualified success. Years afterwards, when old and gray, they will recall with moist eyes and broken voices the ecstasy of that evening.

On Broadway, New York, last week, an unusually "successful" dinner of this kind was held. While a dozen bound and manacled Columbia sophomores watched 150 triumphant freshmen dine, the police reserves had to be summoned to stop a relief force of sophomores from destroying restaurant property. To add to the merriment, a chauffeur whose taxicab windows were broken by the joyous college youths actually charged them with assault, so wanting was he in humor. The judge, too, before whom the rioting students were brought had no sense of the ridiculous, for he gave them a severe lecture and then added injury to insult by imposing fines.

It is a matter of regret that the upright judge did not give these turbulent youths a little leisure for reflection during a few days on the Island. That the I. W. W. should disturb a city's peace is, perhaps, to be expected, for "'tis their nature to." But that the police reserves should be needed to quell a students' "riot" shows that we are "advancing" rapidly. These young men, after all, are attending, it should be remembered, not a school of anarchy but a great university. Are the law-breakers of to-day fit to be the law-makers of to-morrow?

Chuckling to Oneself

In novels men are often described as chuckling to themselves. The operation is a healthy and holy one and should be transplanted from fiction to real life. A man makes a fool of himself so often that if he is not

in the habit of chuckling to himself he is lost. Take yourself too seriously and what a score of torments you are preparing for yourself! You might just as well take the eyelids from your eyes or cover your feet with sensitive excrescences and walk into the car crush after work is over. Do you prefer to wince and weep, or emit a chuckle? It is a popular pastime for rejected suitors to shoot the young lady in the case and then themselves. If these young men—they are always green, callow and conceited—had learned the art of chuckling to themselves, they would have saved good powder and would have had a sweeter revenge for their rejection, especially in case their chuckles were loud enough and lasted long enough to get another bride. There is the best revenge! A saving sense of humor has lessened the list of suicides, and chuckling to oneself is humor welling and bubbling and sparkling in the open air.

Do women ever chuckle to themselves? In novels we do not think they do. In real life the time of chuckling for women begins about the age of eighty. This profound psychological fact accounts for grotesque fashions, militant suffragettes, gossip, family jars, and the like.

There is one class of people who make a science of chuckling to themselves. They are the saints. St. Francis de Sales said once that he felt like taking his heart in his hands and throwing it at some one. He did not. "Many bees in many days make a little honey. I won't throw away my hive of patience." There you have it. A chuckle is not a cackle or a sneer that runs you through with icicles. A chuckle is a good-natured, unctuous thing, with all the oil and all the gold of a laugh, but with none of a laugh's noise. It is humorous humility, patience put to music. It is honey hived by experience and sweetened by charity, and when you part your lips to chuckle to yourself, you show the world the golden honey in the white comb.

Long Island University

A casual visitor to New York hears and sees many things. After his return home he is apt to sift and analyze his impressions. This process forces upon him many convictions. He concludes that Gothamites are a headlong people, intent only on business by day and pleasure by night. He thinks them nervous and a bit querulous. They complain of their tax-rate, their pension roll, their school budget and other items more or less important. Perhaps there is some justice in their complaint. If so, they had better look sharp, lest a new scheme, calculated to increase their burdens be foisted upon them. Some few Long Island folk, who are not as personally disinterested as they should be, are nagging the Regents in the hope of obtaining a university. The need for such an institution is apparent to few, or none, beyond a charmed circle. Long Island has excellent educational facilities. There are grammar schools and public high schools in abundance. There are high-class private

schools for the wealthy, and academies whose stipend is moderate, for those in comfortable circumstances. Moreover, there are state scholarships and private scholarships to enable deserving students to acquire a college education. There is no call for more than this. The State is not obliged to do as much as it is actually doing. It cannot do more without serious injustice to many citizens. This new burden will fall chiefly on the poor and on those whose conscience revolts against secularism in education. New buildings, costly apparatus, an army of teachers, a pension roll, and so on, may be small affairs in the eyes of agitators, but they constitute a heavy burden for the backs of others who deserve more consideration than a corporal's guard, whose motives are not above suspicion. Long Island University is not expedient or necessary or just. Those who desire it had better reexamine their motives. Perhaps their consciences will smite them, and then they may come into the open and ask for what they really want, a subsidy, maybe, for two private institutions.

LITERATURE

Latter Day Essays

By people who read nothing but newspapers it is airily assumed that no one, nowadays, has time to read anything else: and they who read only novels are apt to conclude that only novels are read by anyone. All the same, other things are read, even to-day, when sitting still is so generally a lost art, and "at home" has come to mean a jostle of people in a hired room. Among those things are essays: and perhaps because it is more generally understood at present that your essay need not be any great matter. Certain great names so lorded it over the region of the essay until quite recently that the less vigorous reader imagined it to be a difficult country, and did not much adventure there. But latterly it has been perceived that an essay is really but an attempt, a loose sally, a trial, or a first taste, as the great lexicographer said it was. And, perhaps, people in an age that is fonder of talking than of listening rather like a writer who has not too much to say.

Some of the greatest essayists, Bacon, for instance, or Emerson, are too condensed: and exact too much in the way of assimilation and enlargement of their sense from the reader who does not want to do half his thinking for himself. And yet that sort of reader does not care for a very dogmatic teacher, apt to set down his conclusion as irreversible: so, to that sort, Hazlitt, and Macaulay too, seemed a little too positive and final.

Oliver Wendell Holmes was an easier kind of essayist, saying quite all there was to be said wherever he found a subject, and but seldom stating anything as to which it greatly mattered whether everyone agreed with him, or no one. His manner was pleasant and friendly, and there was no ponderous suggestion of vast learning to overpower the public withal. He seemed to have a perfect right to begin talking, and once he did begin there was no reason why he should not go on as long as he chose; he was never at a loss for a subject, for he did not require one. And then, he was so amiable; he had a sincere fondness for mankind (he was a man himself) and we naturally like people who evidently like us. Besides, he was sentimental, and sentiment

is as easy as pathos is difficult. He had only to lift an eyebrow, or droop an eyelid, and you knew a sentimental nudge was about to be dealt you; and that without the least misgiving lest a poignant finger thrust between the ribs of your egoism should reach your heart with a swift, sharp stab of crucial pathos.

What Dr. Holmes did, innumerable essayists have been doing since. He planted his flag on a comfortable territory, and it has been fully colonized. In that colony there might well be found room for a little Maryland, a Catholic interstate.

The Catholic Church and the Catholic Faith are themes so vast that they insist on subdivision and treatment by minute examples. A comprehensive presentation must be encyclopedic, and nobody reads an encyclopedia. Millions refer to it, but no one reads it through. It is a pity that every non-Catholic, with a capacity for truth, does not read through the Encyclopedia of the Catholic Religion. He might know all that may be known of it without the gift of faith itself.

But meanwhile non-Catholics, and Catholics too, will read such bits and scraps as may be thrown into an essay, and both may thus learn something as to which they needed instruction. There is, of course, the regular Catholic novel: the Catholic *roman à thèse* is there, more power to it. But novels are long, and each, as a rule, illustrates one phase, or points one moral, and some of the phases, some of the morals, might be given in the brief compass of an essay; and there are some who will not read novels, but who will read essays, especially if they are not so called. Of course there are countless works, less voluminous than encyclopedias, that treat of separate theses, individual aspects of Catholic doctrine and Catholic practice; but such treatises are perhaps chiefly read by priests, or by Catholics with a taste for solid learning. By non-Catholics they are barely read at all.

So of sermons, treating one by one points of Catholic faith and morals. They are preached in Catholic churches, and are mostly heard by a Catholic audience. Just as the Catholic novel goes further afield, so may the Catholic essay. Might not the Catholic novel afford certain hints to the Catholic essayist? The former may not be too "dry"; need the latter plume himself on his dryness?

Some essayists, even great ones, seem almost to have aimed at dryness as a point of honor. Even easy meanings they clothe in such stiff buckram as to make them appear formidable and difficult. That, perhaps, is the way if you want to impress a select audience, and would rather domineer over a few respectful listeners than tell something they can understand to a good many without caring for their thinking very much of yourself.

The sort of essay suggested here need not be too superior and aloof, but should be easy and familiar. Why should it not also be, when occasion serves, a little amusing? The idea of bringing humor to the service of religious teaching is not novel, but the use of it is rare enough. There can be no doubt that Luther would have had fewer listeners had he not freely employed the rough humor which he possessed; that its quality was coarse, and his use of it scurrilous, did not, of course, make it less admired of the people. Latimer, in England, owed all his power as a preacher of innovation to his vulgar, and ribald, but easily tasted wit. They were both of them heretics, and the humor of neither is commended here, only is its usefulness to this purpose noted.

Leaving them and their time, for our own times and for our own teaching, we come to a man singularly unlike them in every fibre of his character; a man, however, who, in the midst of the most profoundly reverent treatment of religious

subjects, made frequent and inimitably effectual use of humor. If Cardinal Newman were not read by non-Catholics for the sake of his matchless purity and dignity of style, for the sheer delight of his English, he might still be read for the passages of unsurpassed wit that are scattered up and down his writings. When Euclid brings a false hypothesis to its ultimate conclusion he says "Which is absurd"; and we see that he is right, but no one wants to laugh. When Cardinal Newman takes in hand a *reductio ad absurdum* laughter is inevitable.

Why should the solemn nonsense of anti-Catholic criticism, objection, and misapprehension be always treated with solemnity? Newman perceived the appropriateness of a more homeopathic reply. If a Protestant could solemnly prove by a number that Rome *i.e.*, the Pope, was the Great Beast, Newman could prove in a manner irresistibly witty that the Great Beast must be Napoleon I. Of course, there was only one Newman, and he took his mantle away with him. Nevertheless, the method he indicated might be followed, *longo intervallo*, no doubt by others. And it is a mistake to assume that only the very finest weapons of any sort can be of any use.

William Cobbett was as different from Newman as a bludgeon is from an Andrea Ferrara; he lacked nearly every quality that the great Oratorian possessed. He was not refined, he was not scrupulous, he only cared to see one side of a question, his best argument was to knock his opponent down and sit on his head. But his "History of the Protestant Reformation" will always be read with gusto for its boisterous wit, its bouncing laughter, its roaring exposure of smug and solemn humbug. As a matter of fact, he knew very well how to write English, but he did not particularly address himself to those by whom fine English is appreciated. He was quite aware that nobody's contemporaries are all refined, and that, let education do what it may, posterity is not going to consist entirely of refined readers either. He was sure of readers enough, in his own day and after it; and he got them. He wrote the history of a "Reformation," and he refused to do it with solemnity; but he said as many true things, among his quips and guffaws, as have ever been said in any account of that Reformation written by a non-Catholic. He is not proposed as a strict model, but he may supply us with a hint—that they who are ignorant of Catholic truth, faith, practice, and history are not all exactly superior people, and need not be kept waiting till another Newman be vouchsafed to us for their enlightenment; that middling folk may be dealt with in middling fashion, and to make them listen, solemnity is not the only way.

Your friar, preaching in a Catholic country, in a Catholic church with the Master Himself hard by in the Tabernacle, will say quaint enough things to make the folk listen; and for my part, I have loved to hear him. In Heaven there will be no incongruity and the function of laughter will have ceased; but it is certain that we are not in Heaven yet, and in its little porch here, for the life of me I cannot see why we should let all the laughing be on the other side—against the Church, and her truth, history, and her fashions.

Mortals will laugh, by times, if they can; and why should not they laugh with us instead of against us? Surely there be humors of Protestantism, and of unbelief, though both love to stand on their dignity. The shrine of Agnosticism is its huge solemnity; it loves to scoff at the obscure recesses of antique superstition; to run in and light up a flare that shall show there was nothing there at all but a revered darkness; and meanwhile it draws about itself thick veils of deathly solemnity all about—nothing. What's the harm of cracking that ponderous gravity with a wholesome laugh

or so? All outside critics have loved to poke fun at the Church and her ways; have they no ribs, and have we no finger?

JOHN AYS COUGH.

REVIEWS

Mystic Trees. By MICHAEL FIELD. St. Louis: B. Herder. \$1.50.

Preludes. By SISTER MARY CLARA, B.V.M. Dubuque: M. S. Hardie.

The making of religious verse is alluring to piety. It would be easy to write, if, in its perfection, it depended altogether upon fervor and intensity of feeling. But there are other conditions, such as cultivation and training in the art of poetry, refined instincts and perceptions, eager and tireless industry in the conscientious purpose of doing a thing as well as it can be done, which make the art of religious verse something more than a matter of strong, devotional impulse. Most of the religious verse, which is published, is creditable rather to the seriousness and devoutness of the authors than to their scrupulosity in obeying the laws of an exacting art. It is a difficult problem how to be serious artistically and religiously at the same time; for the self-consciousness which makes the poet, mars the saint; and the selflessness which makes the saint, mars the poet. The history of sacred poetry shows us that the blending of these apparently irreconcilable mental states is not impossible and has been done. But the concrete instances are not numerous.

The two volumes before us are without doubt above the average religious verse in their approximation to the ideal we have described. "Michael Field," the reader may remember, is the joint pen-name of Miss Edith E. Cooper, who died last year, and of her aunt, Miss K. H. Bradley. The demand which Michael Field's verse makes for exaltation of mood is severe enough. Her thoughts cling to the trailing robes of great religious mysteries. She has steeped herself in the traditions of early hymnody, of Crashaw and Herbert, of Lionel Johnson and Francis Thompson. She moves in dim religious aisles. There is, we are forced to say, something like "atmosphere" in her pages; and "atmosphere" is so nearly a supreme quality in verse that we are reluctant to admit its presence here. For Michael Field's religious inspiration has little of the grace and pure fire of Crashaw, none of the spontaneous impulse and glorious vigor of Francis Thompson, falls short of Lionel Johnson's careful and cautious art, and it is too often as pedestrian, both in its spirituality and its art, as George Herbert at his worst. Some of the verse in this volume is crude, and tantalizingly so, because we can find no explanation for it in view of the author's manifest excellence elsewhere in the same volume. We are driven to conclude that the author is experimentally feeling her way towards some ideal of her own, and we forgive her for attempting, if not succeeding in, the difficult. There are two or three flights of fancy which are too audacious to be enjoyable. The least religious poem, "Caput Tuum ut Carmelus," strikes us as being the best. And this confirms us in our belief that religious verse is hard to write.

The poems of Sister Mary Clara are religious in a different way from those of Michael Field. The latter broods of set purpose over the mysteries of revealed religion; Sister Mary Clara is occupied directly with her own thoughts, moods and dreamings, which fortunately happen to be tinged with the radiance of religion. She has lyric swiftness and impulse under the control of that literary good-breeding which comes from familiarity with the best poetry of the past. We have received much pleasure from the reading of "Preludes." It is not insipid, as religious verse can so easily be. It is not detached from realities and loosely afloat in the easily borrowed ideas and phrases of mysticism. Like all brave, good verse, it is not afraid to come to grips with experience; and so it tries to meet Matthew Arnold's definition of poetry

by being a criticism of life. And finally it shows unmistakable traces of a sense of humor. Now, while the "saving grace" is not a sure test of the poetic spirit, we always feel more at our ease if the poet has it.

J. J. D.

Policy and Paint. Or Some Incidents in the Lives of Dudley Carleton and Peter Paul Rubens. By the Author of "A Life of Sir Kenelm Digby," etc., etc., etc. With Fourteen Illustrations. New York: Longmans, Green & Co. \$2.75.

For some reason the author of this interesting book never puts his name to his writings. He is Thomas Longueville, an English Catholic, whose "Vices in Virtues and Other Vagaries" was reviewed in our issue of March 14; whose "Prig" series is famous; who has written a successful romance or two, and who has to his credit besides a score of good historical and biographical works modestly represented by the "etc., etc., etc." on the title-page of this new volume.

The two persons most prominent in this well-named book are a Protestant Englishman who was a "professor of diplomacy and an amateur in art," and a Catholic Fleming, "distinguished in the profession of art and an amateur in politics." Mr. Longueville's graceful pen and his familiarity with the early seventeenth century enable him to give the reader a vivid and entertaining description of the shifty European diplomacy of those times. Carleton is introduced stationed at The Hague as British ambassador. He is zealously promoting the interests of King James' daughter, Elizabeth, the dispossessed Queen of Bohemia. Rubens we meet at his home in Antwerp. He is at the height of his renown, having recently painted "The Descent from the Cross." Carleton, without neglecting his official duties, is always on the lookout for good bargains in pictures and statuary. Friends in England are glad to have him undertake little jobs of this kind for them, and the ambassador probably suffered no pecuniary loss by these transactions. As he likewise bought paintings and marbles for the art-loving King Charles, and gave valuable presents to Buckingham, the dispenser of patronage, it is not surprising to find Carleton Secretary of State before the book ends.

The reader will follow with equal interest the career of Peter Paul Rubens. He kept a sort of picture factory where he and his pupils used to turn out paintings which were listed for Carleton's convenience after this fashion:

Five hundred florins. A Prometheus bound on Mount Caucasus, with an eagle which pecks his liver. Original, by my hand, and the eagle done by Snyder. Nine feet high by eight broad. . . . Six hundred florins. Daniel amidst many lions, taken from the life. Original, the whole by my hand. 8 x 12. . . . Six hundred florins. A hunt of men on horseback and lions, commenced by one of my pupils, after one that I made for His Most Serene Highness of Bavaria, but all retouched by my hand. 8 x 11.

Rubens, however, was never so absorbed in painting and selling pictures that he could not find time to dabble a little in diplomacy. He was a highly valued counsellor of the Duke of Mantua, and was sent by the Archduchess Isabella, regent of the Spanish Netherlands, ostensibly to paint the portrait of Charles I, but really to negotiate the peace of 1630 between England and Spain. He succeeded admirably in discharging both commissions. "Policy and Paint" deserves many readers.

W. D.

Irish Names of Places. Vol. III. By P. W. JOYCE, LL.D. New York: Longmans, Green & Co. \$1.75.

A gap of over forty years separates the first two volumes of "The Origin and History of Irish Names of Places" from the third, which the author barely lived to finish. Though the former make probably the completest story of place-names that exists, Dr. Joyce continued during four decades

of study in Irish history, archeology and song, to take note of names he had overlooked, and to get the ancient pronunciation of local names from the students at his training school and wherever opportunity offered. In most cases he has been able to trace the true meaning of the names, which are usually so intelligently applied and poetically suggestive as to give the book the combined interest of description and romance. When the origins are doubtful he says so, and when unascertainable he omits them; but there are few that he has not been able to burrow out; hence the boast in the introduction, written in his eighty-seventh year and containing his last published words, is solidly founded:

And now, having finished my task, I claim that the account given in this three-volume work of the place-names of Ireland, their classification, analysis and etymologies, is fuller, and rests on surer foundations, than the history of the place-names of any other country.

The introductory pages on the phonetic laws and irregular letter-changes that metamorphosed numerous names in the process of Anglicization will be valuable to the language student. Even the ordinary reader will find something to interest him almost anywhere. "Vinegar Hill," for instance, is tautological, the first word "Feenagare," meaning "the hill of the berries"; and to illustrate the corruption, we are told that the ship "Bellerophon" was made "Billy Ruffian," and the tavern sign "God encompasseth us," became "Goat and Compasses." "Gammon" is not what it seems, but a form of *Camán*, a hurley, and *hob* means a delta, giving a new dignity to Ballydehob. If the plan for Gaelicizing Irish schools and homes develops these volumes should become indispensable in Irish households.

M. K.

The Peacock Feather. A Romance. By LESLIE MOORE. New York: G. P. Putnam's Sons. \$1.35.

This is a delightful love story pervaded by a Catholic atmosphere. There is not a shadow of a "problem" in the book, not a trace of "realism," and a happy absence of "psychology." Poetry, humor and romance, however, are here in abundance. Most of the characters in the story behave like ladies and gentlemen, and it is hard to decide which is the more amiable, Peter the Piper or the Lady Anne. Compared with the novels that are most widely read nowadays, "The Peacock Feather" is like the sweet south that breathes upon a bank of violets. But Mr. Moore's romance, it should be recorded, is being read too, for the first edition was gone before this reviewer could get hold of a copy.

If Peter the Piper is not yet a Catholic, he will be soon, since he prays for the dead and intends to marry the Lady Anne. It is through a genial old Irish priest, and through a girl who has great confidence in St. Joseph, that the happy union of the lovers is at last brought about. "Faith, my child," said Father O'Sullivan, "is not asking God for bushels and setting out a pint measure to catch them in." So Muriel keeps candles before her patron's shrine, has a Mass said for her very complicated intention, and is rewarded by seeing the sunshine come back to the heart of Lady Anne. A charming story that Catholic readers will enjoy.

W. D.

Precetti di Stilistica e Letteratura. Parte Prima. GIOVANNI FEDERICO. Napoli: P. Federico & G. Ardia.

Although books on rhetoric do not constitute very agreeable reading matter, still the first volume of Professor Federico's rhetorical precepts has offered us real pleasure. Indeed the beauty of the style in which the book is written makes us forget the dryness of the matter, while the author's clearness of definition bespeaks the experienced teacher. The pleasing

variety manifested in the numerous examples chosen is indicative of discretion and good taste. The preference seems to be given to modern authors, although the ancient ones are by no means forgotten. The book is divided into ten chapters, the first of which treats of language in general, the second of the Italian language in particular, and the third of literature. The rest of the book is devoted to an explanation of the precepts and of the different forms of poetry. No wonder then that this first part of the "Precepts" has found such great favor in Italy. The professors of several government colleges have adopted it as a text-book for their classes, though there are many books on this subject extant or being published, and though Professor Federico is a teacher, not in any of the government colleges, but in one of the Jesuit colleges of Naples. We hope to receive very soon the second part of the "Precepts," which will, doubtless, be as good as the first and with this volume will constitute one of the best books on rhetoric to be had. Hence we should not be at all surprised if it found favor also in this country among the lovers of the Italian language. In fact we deem it quite worthy of being translated into English. J. M. S.

The Nun—Her Character and Work. By ETIENNE LELONG, sometime Bishop of Nevers. Translated from the French by Madame Cecilia. New York: Benziger Bros. \$1.50.

If this book, as the title seems to indicate, is intended to be a congenial "companion" to Canon Keatinge's excellent volume, "The Priest—His Character and Work," "The Nun" can not be called an unqualified success. For its twenty-two discourses, given originally to the Sisters of Charity of Nevers, are of course unimpeachable for piety, wisdom and orthodoxy, but in style and treatment they are dry, conventional and dull. But there is no reason why books for nuns should not be written more attractively. Instead of translating Bishop Lelong's volume, Madame Cecilia herself should have written a book for nuns, making it more practical, familiar and anecdotal than the present work; in short, more like Canon Keatinge's book. The "saving grace" is just as indispensable in the cloister as anywhere else. In renouncing the world forever, religious women do not also renounce forever and a day the faculty of laughter, as their joyous, cheerful lives abundantly prove. Our convents are not filled with Niobes by any means. Therefore let a book be offered them that is just as rich as this one in sage counsels and lofty ideals, but made more interesting and readable by the author's personality, humor and graces of style. W. D.

Blüten und Früchte aus dem Garten des Dritten Ordens vom hl. Franciscus. Von Domprediger Dr. Joseph Kumpfmüller. Innsbruck: Felizian Rauch. \$0.80.

Among the hopeful signs of the times is the renewed interest taken in the Third Order of St. Francis. Of this enthusiasm the greatest part is due to Pope Leo XIII. Pope Pius X has likewise devoted to the Order his special attention. No one can fail to see the need we have of men trained according to its Rule. The spirit of renunciation, charity and Catholic solidarity which it inculcates are supremely necessary to meet the leaven of modern society. The present volume offers a series of twenty-one sermons upon the various Saints and Blessed of the Third Order. The lives are simply and briefly sketched and made to illustrate the Tertiary Rule. The applications are such as the zealous preacher will wish to make, while Tertiaries themselves will find the reading interesting and profitable. The book should not, however, be confined to them, especially since the great Saints of the Order are likewise honored with a special devotion by all the faithful. J. H.

BOOKS AND AUTHORS

The attention of our readers is called to the excellent paper in this issue on "Latter Day Essays," by John Ayscough (Mgr. Francis Bickerstaffe-Drew), the English novelist. It is the first of a series he will write for AMERICA about such "Latter-Day Weapons" as the essay, the novel and the play. The author, in addition to his constant literary work, has been occupied during the past few years in building and freeing from debt a church for the Catholic soldiers of Tidworth Barracks. As Mgr. Bickerstaffe-Drew is a retired chaplain of the British Army, he is particularly desirous of seeing the spiritual needs of Catholic soldiers attended to, and much of the revenue that comes from his writings he has devoted to the new church. If he can clear \$2,000 by July 1, the whole debt will be paid.

"The Indispensability of the Ascetic Ideal" is the title of the current issue of the *Catholic Mind*, which is a double number (\$0.10). With the kind permission of the Frederick A. Stokes Co., of New York, we are reprinting the best chapter of Dr. F. W. Foerster's book, "Marriage and the Sex Problem," which was highly commended in AMERICA for December 28, 1912. Though the author is not yet a Catholic, he has admirably expressed the Church's ethical and pedagogical principles regarding the subjects on which he writes. "The Indispensability of the Ascetic Ideal" is just the pamphlet to give the misguided people who think the remedy for prevalent moral laxity is more *knowledge* rather than more *power*.

"A Lady and Her Husband" (Putnam, \$1.35), by Amber Reeves, is a "psychological novel" with a grandmother for its heroine. Mary Heyham had led a sheltered, domestic life till the marriage of her younger daughter Rosemary, who was either a feminist Socialist or a socialistic Feminist. Perhaps both. To give her poor, idle mother new interests the masterful Rosemary starts her "investigating" the economic and moral condition of the girls employed in Heyham's "Imperial Tea Parlors." Mrs. Heyham soon finds that she and her husband have been growing rich on the labor of underpaid women. This fact, combined with the discovery that Mr. Heyham has not always been a model spouse, makes the elderly heroine leave home secretly to "think things over." But in the last chapter she returns and matters promise to mend. Like most British novels of the kind, "A Lady and Her Husband" is well written. Rosemary is a good example of the very modern woman, and those who like "psychology" may here enjoy a surfeit of it.

At its seventh birthday the *Centralblatt and Social Justice* presents itself to its readers in a new dress. It has grown with the years not only in size, but likewise in importance and value. The last number offers contributions by social experts in this country and in Germany. There is a wealth of matter for all interested in the problems of the day. While both English and German are used, the latter language decidedly predominates in the present issue.

"Faith" (Kenedy, \$0.80) is a translation of six discourses delivered by Bishop de Gibergues of Valence at a laymen's retreat in his diocese. It deals convincingly and learnedly, and eloquently, when occasion demands, with the psychology, necessity, transcendence, spirit and duties of faith, ending with a striking picture of Christ, the Author of faith. Though more directly applicable to French needs than to ours, the discourses are valuable both for purposes of study and spiritual profit.

"The Tower of Mirrors" (Lane, \$1.25) is a volume of essays

on the spirit of places by Vernon Lee, whose real name is Violet Paget. She is an English literary woman who in this book tells of her travels to out-of-the-way spots in quest of "the beautiful." She commands several literatures and describes in vivid, carefully-selected words what she sees or imagines. The author had several little adventures with nuns whom she speaks of appreciatively, but in telling about Xanten Cathedral she undertakes to prove that St. Victor is none other but Siegfried, and uses language that shows that Vernon Lee is still a strong Protestant, though her faith in Christianity seems to have quite evaporated.

"Questions and Answers on the Catholic Church" by A. B. Sharpe, M.A. (Herder, \$0.35) is a new volume of the "Question-Box" kind which has been found of such value in dealing with Protestants or ill instructed Catholics. As the book was written in England, the author is, of course, "out" for Anglicans, but the book is full of light for all varieties of Protestants. There is an adequate index.—Another book, more orderly and thorough in its character, is "Father Smith Instructs Jackson," by the Rev. J. F. Noll, the editor of *Our Sunday Visitor*, Huntington, Indiana. The copy we have is in cloth binding, but it may be bought in paper covers for only ten cents.

"Arlen's Chart of Irish History" (Arlen & Co., Boston, \$3.00) opens out from handsome and convenient covers into a canvas map, three feet by four, containing in thirteen columns the events and dates of Irish history from 1669 B. C. to 1913 A. D. The first column of dates should have been omitted as they are mostly conjectural, though the personages are not, but the remainder is very useful, particularly the entries for the last hundred years. There are three columns of index, so that any date or important incident in the long story can be found at a glance.

Those who have been amused by the contributions of "S. S." to the *New York Evening Post*, of which he is literary editor, will be glad to read again the best of them in "Post-Impressions," (Dodd, Mead & Co., \$1.00), by Simeon Strunsky. In some three-dozen short, witty papers he records his opinion of the work-a-day American and makes shrewd comments on modern foibles. His pleasant satires on eugenics, "uplift," "low-grade citizens," etc., are excellent. The annotated "Gettysburg Address" hits off admirably the labor-saving text-books children are now using, and the ridiculous lengths to which the "questionnaire" has been carried is cleverly shown. To be asked all about his church-going habits, Mr. Strunsky complains, was bad enough; the questions his wife had to answer regarding baby's "psychology" were more perplexing still; but the last straw was the questionnaire submitted to little Laura by the "Wisconsin Laboratory of Juvenile Aesthetics," asking, for instance, how many hours a day she played, whether she preferred to play in the house or on the street, and whether she was afraid of dogs. The book probably represents the best newspaper humor of to-day.

The London *Spectator* recently had a profoundly analytical paper on schoolboys' blunders or "howlers" as they are called. The writer premises with:

We do not cherish most what bears the mark of scholarship, elegance, or wit. Take the excellent mistranslation (which, however, requires the transposition of two words) of Cicero's denunciation of Catiline: *Abiit, excessit, evasit, erupit—abiit*, he went out to dinner; *excessit*, he drank too much; *erupit*, he was violently sick; *evasit*, he laid it all on the lobster. That is not a howler. And we are suspicious of that delightful mistranslation of *splendide mendax*, "lying in state." But there is the reality of a true howler about

the translation, which we find in the magazine before us, of *exempli gratia* as "samples free."

The *Spectator* believes that there are four main sources of howlers. The first is a want of imagination. For instance when a "child was asked what Prince Harry did when he heard of the illness of his father, Henry IV," he answered that the Prince "sent a post-card to say that he was coming at once." The second source of howler is "unassimilated knowledge," as with the boy who translated *puris omnia pura*, "boys will be boys." The third is the "simple habit of making a shot," and the fourth is the "confusion of mind caused by kindred sounds," which made a boy translate *pendente lite*, "a chandelier," and led a child to think the prayer, "Lord who hatest nothing that Thou hast made," meant, "Who hatest nothing but the housemaid." It is chiefly from this last source that the best "children's sayings" come.

Among the little devotional books that have lately come to the reviewer's desk are: "Visits for Children to Jesus in the Blessed Sacrament" (J. P. Tapley Co., New York), so arranged that if our little ones will read for but six minutes each day of June the simple and practical reflections offered, by the month's end three hours will have been passed before the Blessed Sacrament; "The Child of Mary's Own Manual" (Benziger, \$0.30) is a good collection of prayers and instructions Canon Coelenbier has made for Our Lady's sodalists; "El Libro de Oro" is a devotional book on the Sacred Heart, translated into Spanish by Father Aznarez from Father Hilger's German original; "Benediction" (Herder, \$0.60) is a beautifully illustrated book containing the prayers and hymns used at Benediction of the Blessed Sacrament, but few will give the price asked for the dainty work. Though the "Ordo Divini Officii Recitandi Missaeque Celebrandae" for 1915 (Pustet, \$0.50) is hardly a "devotional" book, perhaps we may mention it here. The book is certainly on time, and notes all the recent changes. Pustet has printed a new edition of the Franciscan text of the Way of the Cross in German with remarkably beautiful color plates of the stations by the popular and highly devotional Redemptorist artist, Fr. Max Schmalzl. The booklet, sold for ten cents, is a little treasure of art and piety.

BOOKS RECEIVED

Ancienne Librairie Poussielgue, Paris:

Les Catholiques en face de la Démocratie. Par Gaston Sortais.

Benziger Brothers, New York:

The Ups and Downs of Marjorie. By Mary T. Waggaman. \$0.45.

Catholic Supply Society, Madras, India:

Catholic Directory of India for 1914.

Eaton and Mains Co., New York:

Creed and Curriculum. By William Charles O'Donnell, Jr. \$0.75.

Felizian Rauch, Innsbruck:

Blüten und Früchte aus dem Garten des Dritten Ordens vom hl. Franciscus. Von Dr. Joseph Kumpfmüller. \$0.80.

Frederick A. Stokes Co., New York:

Charles Dickens. By Albert Keim and Louis Lumet. \$0.75; Louis Pasteur. By Albert Keim and Louis Lumet. \$0.75.

B. Herder, St. Louis:

Zum Priesterideal. Von Ferdinand Ehrenborg, S.J. \$1.20.

Houghton, Mifflin Co., Boston:

Thomas Wentworth Higginson. By Mary Thacher Higginson. \$3.00

Longmans, Green & Co., New York:

Catholic Democracy, Individualism and Socialism. By Rev. Henry O. Day, S.J. \$1.80; Back to Holy Church. By Albert von Ruville. Sixth Impression. \$0.60.

Mitchell Kennerley, New York:

Letters from a Living Dead Man. By Elsa Barker. \$1.25.

G. P. Putnam's Sons, New York:

The Essence of Astronomy. By Edward W. Price. \$1.00; Memories of My Youth, 1844-1865. By George Haven Putnam.

EDUCATION

The State and Education

There was a resolution adopted in the fifth annual convention of the Catholic Educational Association, held in Cincinnati in 1908, which called upon Catholics carefully to watch educational legislation in the different states. The warning implied in that expression of the convention's mind was, and is, timely and important. The idea of the State's primary right in the education of children, involving a contention diametrically opposed to the position which the Catholics in this country are sacrificing so much to sustain, is the impelling motive of most of the agitation of recent years. And surely no great wit is required to understand whither we may be led if the tendency to shape legislation after this idea be not met and checked. Were the enterprises and aspirations of many educationists among us to be realized with the law's approval, it were easy to hamper and eventually to crush all private educational efforts, and thus to destroy the educational liberty Catholics now enjoy.

It is gratifying, then, to note a recent decision by the Supreme Court of Nebraska in which the fundamental and primary right of the parent in matters touching the educational training of his child is broadly affirmed. In *State vs. Ferguson*, which was a proceeding to compel the school authorities to reinstate Ferguson's daughter, who had been dismissed because by her father's direction she had refused to take all the studies prescribed by the school authorities for the grade in which she was a pupil, the Honorable Justices of Nebraska's highest tribunal maintained the parent's right to choose subjects for his child to pursue in school. In its decision the Court conceded to the school authorities all necessary rights for the control and regulation of the school system, but its decision specifically declares that their authority should not be unlimited, since the right of the parent in the matter is superior to that of the trustees and the teachers.

The daughter of Ferguson, it seems, a child of twelve years, was permitted by her father to take all the required studies except cooking. In overruling her dismissal by the trustees, the Court said:

The school trustees of a high school have authority to classify and grade scholars in the district and cause them to be taught in such departments as they may deem expedient; they may also prescribe the courses of study and text books for the use of the school and such reasonable rules and regulations as they shall think needful. They may also require prompt attendance, respectful deportment and diligence in study. The parent, however, has a right to make a reasonable selection from the prescribed studies for his child to pursue, and this selection must be respected by the trustees, as the right of the parent in that regard is superior to that of the trustees and the teachers. . . . Our public schools should receive the earnest and conscientious support of every citizen. To that end the school authorities should be upheld in their control and regulation of our school system; but their power and authority should not be unlimited. They should exercise their authority over and their desire to further the best interests of their scholars, with a due regard for the desires and inborn solicitude of the parents of such children. They should not too jealously assert or attempt to defend their supposed prerogatives. If a reasonable request is made by a parent, it should be heeded.

It were well that the principle underlying this decision be studied by many of our present day agitators more or less strongly advocating the nationalizing of our school system. It would be unfair, no doubt, to contend that legislation injurious to Catholics is introduced and passed in an anti-Catholic or anti-religious spirit, still the commanding influence which certain educational trusts are beginning to exert in this country, especially in the matter of higher education, makes it imperative to watch the trend of thought in educational development in

order to be ready to meet the fallacies which the wide-spread neglect of first principles has caused to flourish among us.

Only four years ago so representative a gathering as the World's Christian Citizenship Congress, meeting in Philadelphia, in its "declaration of principles and a program of united action," enunciated a proposition which shows how widely removed are the minds of certain leaders from the simple verity clearly proclaimed in the decision of the foremost judicial body in Nebraska.

Christian citizens in all countries, that declaration affirmed, ought to uphold the rights of the State to educate its citizens. The claim of any citizen or any minority of citizens to veto the State's education of its citizens in Christian morals upon Christian sanctions, derived from the word of God in its proper use in the public schools, ought to be vigorously resisted.

Happily the received interpretation of our constitutional rights permits little opportunity to those who would impose upon us this drastic affirmation of the primary right of the State in the intellectual training of children. "What right," asked Judge Dunn of the Illinois State Supreme Court, in deciding a case involving the use of the Bible in public schools, "have the teachers of a school to teach their children doctrine different from that which they are taught by their parents?" This is a sweeping acknowledgment of the fundamental principle underlying the education of a child which ought not to be forgotten in other phases of the question. It is quite true that the United States is vitally interested in maintaining an efficient educational system. No other country receives so many people from so many different nations with such varying conditions and standards of religion, morals and conduct; no other country finds the fundamental basis of national unity so persistently threatened by foreign currents of thought and feeling. It is equally true that the fate of the nation is bound up with the assimilation of these discordant elements as speedily as possible, and that their complete incorporation into our body politic and social is supremely desirable. But this merely external and accidental need does not give to the State the right to a monopoly of control in education such as the advanced proponents of the nationalizing of our schools seem ready to insist upon. It does not and cannot affect the fundamental and primary right of the parent to determine what manner of education his child shall enjoy. Nor is such a monopoly required among us. One may remind those who favor it that political economists have never been slow to affirm the danger and unwisdom of a policy which asks the State to do what can and ought to be done, of themselves, by individuals. And the unhappy experience common to the people of those lands, where loose notions of the State's primary concern in the education of children has led to the concession of such a monopoly, is not apt to leave us under any delusion in the matter. Let this, then, be clearly insisted upon: the liberty of education enjoyed in this country comes through no special immunity, nor do individuals hold their rights by any man's allowance.

M. J. O'C.

ECONOMICS

The Coming Commercial Crisis

More than four years ago, when the rise in prices began to cause anxiety, we pointed out how false was the idea, then generally accepted, that the increased supply of gold had any direct influence in the matter. Our reason for saying so should have been obvious to anyone with thirty years' commercial experience. The extraction of gold, which became so great with the opening of the Transvaal field in 1884, had revolutionized commerce, opened up new lands, built enormous cities, made possible the huge armies and fleets of the present day; and in doing so had been employed to its full capacity. The development of new sources of food supply had, for the moment, reduced the cost of food. But

in the new commercial era mere consumers had multiplied enormously, taxing to the utmost the capacity of the new sources of supply, and as their number increased these new sources began to be inadequate to the demand. Hence, indirectly, the supply of gold was responsible for the food-condition; but this was not what the political economists meant. They would have it directly responsible according to the old economic law, in formulating which the tremendous change in economic conditions was never contemplated, that increase of gold must bring on the cheapening of gold and consequently the rising in price of all commodities. At the present moment, our theory, the result of our own reflections and experience, has been reached by many practical men on both sides of the Atlantic, and now is in absolute possession of the field.

Now we are face to face with a world-wide depression of trade. Some pretend that it is momentary only and that the revival of trade is already in sight. We do not think so. On the contrary, we hold that the set-back is only beginning. It is true there may be partial revivals here and there. As a steady upward movement without reaction has not occurred in the past, so there will not be a steady downward movement. Trade will fluctuate in future, as it has ever done. But as the general trend of the last thirty years has been upward, so, unless we mistake greatly, for a good many years to come the trend will be downward. The reason is that we are threatened with a counter revolution in trade and general finance. The growth of trade during the last thirty years has been accompanied, we may say conditioned, by the development and multiplication of other things, chiefly transportation. Railways have been opened, steamship lines have been multiplied, larger and larger vessels have been built, machinery of various kinds has been invented and scattered all over the world; and if commerce, as it now exists, is to go on growing, these things must necessarily go on growing also. For this, the supply of gold must grow yearly, as it has grown in the past, and this is just what we have no reason to expect; rather we have every reason to expect the contrary. The Transvaal mines are beginning to show signs of exhaustion. The mining reports speak continually of lowering ore values, and contain estimates of the available ore remaining in the ground and the length of time it will last. European financiers are beginning to feel the pinch of a short gold supply, and are asking where the gold is going. That it is being absorbed in India by natives who store it away seems clear, and English bankers are demanding such a revision of the monetary laws of that country, as will check the practice. It is more than probable that not a little is going into the war chests of European powers, and it seems certain that the more prudent bankers are increasing their stock, in view of coming trouble. The consequence is that money is not forthcoming for new enterprises and people are beginning to be suspicious of the supposed values of their investments. The stock exchange is stagnant, and no wonder. Thus we have reached the high-water mark of the present commercial system. The gold supply is not able to maintain it at that point. Growing labor troubles and hostile legislation increases the difficulty of the situation. When the yearly gold supply begins to diminish the actual revolution in trade will begin.

The nature of the revolution will be clearly a return to the land. As the great operations abundant gold made possible diminish, so will the class of consumers only, which, by its preponderance, has disturbed so fundamentally the food supply. The contracting of the opportunities of employment will force men back upon the land. They will have to till the soil or starve. What will happen in the working out of this revolution? Will it be peaceful or violent? These are grave

questions and reflections on them do not tend to reassure those who are anxious about the future. Great cities full of hungry unemployed are a menace; and we do not feel confident that the unemployed will go to the land except as a last resort. To anticipate results by gathering young people there, would be as useful a social work as one could wish.

H. W.

NOTES AND COMMENTS

Recently a bill was introduced into the House of Commons establishing a minimum wage of 25 s. a week of 48 hours for adults. This wage is to be clear of all deductions, and in order to make sure that justice will be done in the matter, Trade Boards will be appointed to administer the Act. To an American 25 s. is a ridiculously small weekly stipend for adult workers. No doubt it is a fair compensation for an English laborer. He is much more simple in tastes than an American of the same class: yet the Briton appears the happier of the two.

For a long time our educators had just reason to complain that the wealthy neglected Catholic colleges and Catholic students. Recent events, however, seem to show that in future there will be less cause for an objection of this kind. Our Catholic university has just received a princely gift, popularly estimated at \$1,000,000. University College, Cork, has also come into a fortune, for the exclusive benefit of Catholics. A hostel has been donated for the use of students from Munster and £10,000 has been given for scholarships for Catholic boys. A third contribution of £3,000 was given the college for the completion of a biological institute. This, however, is for the benefit of all, irrespective of creed. Both institutions are blessed in their friends. *Utinam sic omnes!*

Another single tax colony has failed to meet the expectations of its founders, and a bill has been introduced in chancery court, seeking its dissolution. The colony, Fairhope, Alabama, which is eighteen years old, is situated on the eastern shore of Mobile Bay and is populated largely by single tax pioneers from Iowa. The corporation paid all taxes to the State and levied on members and lessees only one tax, that for land. The bill of complaint alleges that the corporation failed "because the single tax theory never can be carried out in any jurisdiction where laws deny the essentials of that theory." This is significant inasmuch as Fairhope is the chief experiment of the single tax theory in this country.

The seventh centenary of Roger Bacon's birth, which took place in 1214, will be celebrated at Oxford on June 10. The commemoration exercises will include the unveiling of a statue of the friar. It is reported that the University will request the Holy Father and the General of the Franciscans to send delegates to Oxford on this occasion. This may or may not be true; but surely the University will not let the occasion pass without showing some gratitude to the Pope and the Franciscans. She owes a large debt to many of the predecessors of the venerable Pius X and an almost equally large debt to the friars who made her name famous in Europe by sanctity and learning in the days when she was a Catholic university, professing allegiance to the Holy Father, and acknowledging his supremacy over the Church of England.

The gallant Villa continues to make war on priests, exiling some, detaining others for ransom. When he entered Chihuahua in triumph, he expelled all the priests of Spanish

birth and seized two others. One of these was driven through the city at the point of a revolver and made to collect money for the rebel leader. A second was also forced to beg money from his parishioners and hand it over to the chief. Incidents of this kind explain why the Mexicans of the better class look upon Villa as a bandit with no interest in law or order.

Catholic educators often ask why so many of our boys attend non-Catholic colleges. One reason is the pressure brought to bear on the boys by the alumni of these institutions. An instance in point is the annual visit of boys to Princeton, arranged by the Princeton Club of New York City. The boys are chosen by recommendation from all the near-by fitting schools. On their arrival at the university they are met by guides who show them all the points of interest. They are, moreover, entertained at dinner at Princeton itself, and given supper on the train en route to New York. Special athletic sports of all kinds are prepared for them and they are made to feel that Princeton is a really great and pleasant place, whose advantages no boy should miss. The Princeton Club is both loyal and wise. It realizes that nowadays the boy himself chooses his college, and it makes a direct and personal appeal to him, in a way that is most effective. New York University, Cornell and Yale have adopted a similar plan, no doubt with success. These large universities, with huge foundation funds, splendid equipment of buildings, apparatus and campus, and large numbers of pupils, cannot afford to wait complacently for students to come to them. They must seek them out and use businesslike methods to attract them. Apparently it is only the struggling Catholic colleges that afford to neglect modern methods.

Some idea of what the Catholics in Polish Russia have had to endure may be gathered from an article by George Kennan in the *Outlook* for April 25. After the failure of the revolutionary movement of 1906, such repressive measures were adopted by the Czar's government that it became a crime practically, to be a Polester at all:

Poles were not allowed to organize or work together for any purpose whatever. In certain public fields they were not even permitted to act separately as individuals. Madame Gurskoi, a well-known Polish lady, was forbidden to organize a public sale of flowers in order to raise money for the relief of sufferers from tuberculosis; the bandmaster of Chenstohova was punished for directing his orchestra to play "God Save Poland"; the Polish Catholic priest of Ganich was arrested and fined for hanging Polish flags from the windows of his church on the occasion of a visit from the bishop of the diocese; the Catholic priest Putyato was forbidden to give a public lecture on the catacombs of Rome; and even a poor Polish peasant was imprisoned for setting up on his farm a wooden cross inscribed, "From famine, fire, and war, good Lord, deliver us!" Finally, the Governor of Podolia closed the Polish School of Refuge in Mohilef, and left fifty children—mostly orphans—wholly without shelter or care.

The body of the article then tells how a landed proprietor named Knobelsdorf, a Catholic and a patriot, but who had never been engaged in any religious or political controversy, was sentenced to eight years' penal servitude because he had committed a "sacrilege" by killing a fox in a ruined and deserted Russian chapel, whither the animal had fled from the hunters. Yet some time ago a Doctor of Ecclesiastical Law in the Orthodox University of Yurief actually tried to demonstrate to the readers of the *Constructive Quarterly* that Russia is the favorite home of religious liberty.

Our "acts of war" against Mexico have served to bring the loyalty of Catholics to the flag into prominent notice. At least three of the few killed at Vera Cruz were devout members of the Church. Corporal Haggerty was a graduate of

a parochial school and served at the altar for ten years. Gisburne, signal boy to the captain of the Florida, was a convert to the faith which he illustrated by a noble life. While at the Newport Training School, he was assiduous in attendance at Mass and the Sacraments. On one occasion he asked permission for absence for the night, and in response to a question for a reason for his request, replied: "I want to go to confession, sir, and if I do, I should like to go to Communion at an early Mass." A third victim of a Mexican bullet was Dennis Joseph Lane, a graduate of a New York parochial school. On hearing of his death his aged father said: "He died in a good cause, and I am proud of him. If I were thirty years younger, I'd go myself." Our clergy, too have been instant in professing their devotion to the country. Many priests volunteered for service as chaplains. They are the Rev. John J. Brady, of New York; the Revs. Hugh Ryan and Theodore Petersen, of the Catholic University, Washington; the Rev. W. Sherman, of Freeland, Penn.; the Rev. William Colbert, of Winnebago, Minn.; the Rev. James A. Harvey, of Crossingville, Penn.; the Rev. Leo Panicki, of Christopher, Ill., and several others whose names are withheld. Meantime the Guardians of Liberty have exhausted their strength in striving to save their beloved country from the Papists and are now too weak to go to the front. Their convalescence will last till the "hostile acts" cease. The passing of danger to their pelf will restore their health fully, and give them new vigor for another campaign against those "who owe allegiance to a foreign potentate." However, our citizens will pay little attention to their clamor. The Spanish-American war rendered the A. P. A. agitation ineffective; the Mexican crisis will do the same to the stupid campaign of the Guardians of Liberty.

On April 12, in the Novitiate of the German Province of the Society of Jesus, at Heerenberg, Holland, died Father Franz von Hummelauer, S.J. He was born August 14, 1842. His father was an Austrian count in the diplomatic service. The early education of the young Austrian nobleman was received in the Jesuit gymnasium, Stella Matutina, Feldkirch, Austria, in which he entered as one of the first students. At eighteen, von Hummelauer became a Jesuit, September 29, 1860. Two years of novitiate were passed in Gorheim, a year of classical studies in Friederichsburg, three years of philosophy at Maria Laach, two years of gymnasial teaching in his Alma Mater of Feldkirch, three years of theology at Maria Laach. The German Jesuits were then, in 1872, expelled from the fatherland; and the newly ordained priest spent his fourth year of theology at Ditton Hall, in England. He was set aside for higher studies and therefore given a biennium in theological science at the theologate of Ditton Hall. Then followed the tertianship, or third year of novitiate, at Exaaten, Holland, under the guidance of Father Meschler. Thereafter, from 1877 to 1908, Father von Hummelauer was a writer in exegesis, three years in the House of Writers, Tervueren, under the headship of Cornely; sixteen years at Ditton Hall; thirteen years in Valkenburg, Holland. Although these latter twenty-nine years were all spent in the theologate of the German province, Father von Hummelauer did no teaching save a year of Hebrew. The chief fruit of these many years of study are the commentaries on the five books of the Pentateuch, Josue, Judges, Ruth, 1 and 2; Samuel, 1; Paralipomenon—all volumes of the monumental *Cursus Scripturæ Sacræ*. For his eminent service in Biblical study, Father von Hummelauer was among the first consultors appointed by Leo XIII to the Biblical Commission. In 1909, at the wish of his ecclesiastical superiors, he discontinued his life-work in exegesis; and gave the remaining years of a long and busy life to work of the ministry in Berlin and elsewhere. The cheerfulness of this great sacrifice was characteristic of his loyalty to the Church.